

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXXIV

MILWAUKEE, WISCONSIN, APRIL 25, 1931

No. 26

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In Old Mexico

CLIFFORD P. MOREHOUSE



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HAGERSTOWN,

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The Living Church

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EDITORIALS & COMMENTS

A Year Without Slump?

LAST year, efforts were made, especially by the Bishop, to secure for the diocese of Central New York "A Year of Loyalty." The subject was presented by the Bishop in a charge to the diocese at the time of last year's diocesan convention. It was the subject of pastoral letters issued during the year. The Bishop also called together the clergy and candidates for orders at a quiet day at the beginning of the autumn.

We have been struck by the care for details that was displayed throughout the year. In one of his pastoral letters, Bishop Fiske reminded the diocese, and particularly the clergy, that though there were great problems today—problems of unbelief, of inadequate practice of our religion, of widespread apathy toward church going and to the other requirements of our religion—this had been true of other ages also. Never had the Church been perfect; never had she secured from all her people a really adequate observance of their duties. We are inclined to think of the early days of the Church as days of particular fervor. But, as Bishop Fiske showed in one of his pastorals, the Church was faced with problems very like our own, even in those days that seem now to us to be the days when the Church and her people were almost perfect in their fervor for things spiritual. Those, Bishop Fiske showed, were days when the Church was confronted with very special problems which show us that the people of the day were not very different from those of today. Among the troubles of the early days that he mentioned were these:

"Racial antagonisms, with serious differences between the Apostles Peter and Paul over the admission of Gentile converts.

"Intellectual difficulties, in bringing to other peoples, with lords many and gods many, the Gospel of the One True God.

"Within a few centuries, serious problems of faith, in the effort to state the truth of the Incarnation of the Son of God in terms of the thought of that age.

"Spiritual difficulties unprecedented, in dealing with the moral questions which the Church had to meet in the reception of converts from paganism.

"Problems of finance, with Ananias and Sapphira proving dishonest in their pretensions to generous giving, and one prominent convert, Simon, offering bribes to secure an election to the episcopate.

"Problems of discipline, with grave disorders among those approaching Holy Communion, some of them coming intoxicated.

"What we would call parochial problems, when complaints about the Church charities were made by certain people, because 'their widows were neglected in the daily ministrations.'

"Ecclesiastical confusion over excesses in connection with the exercise of special gifts.

"Before long, persecutions, with all the protracted controversy over the discipline of those who in moments of weakness had feared to confess the faith, and the equally serious problem of conquering the pride and conceit of the martyrs and confessors."

All of which led the Bishop to say:

"The Church has never been perfect. The same sins and shortcomings are found in embryo in its early days as we meet with today on a larger scale. Even then there were some who 'forsook the assembling of themselves together' though they had received the benefit of apostolic witness and teaching and were living in the fervent atmosphere of a fresh faith."

NO, never perfect. We are dreading now the long interval that must elapse between Easter and the "resumption" of Churchly activity in the fall. If the whole Church could keep her consciousness on a Lenten scale throughout the year, we could look for greatly increased results. And is all the approaching summer inactivity really necessary? We cannot feel that it is. We know of no reason why our religion should require such long periods of "rest." Vacations certainly are necessary. Twenty-five years ago we were accustomed to plead that vestries would see that an adequate period of rest and recuperation was provided for the clergy during the summer. But we have sometimes been tempted to feel that the movement has gone too far. Do even the rectors of parishes need the long vacations that so many of them feel to be their due? Do we profess, or do any of us feel it adequate that we should observe, a ten-month or an eleven-month—sometimes even a nine-month or an eight-month religion? Can any of us really do our Churchly duty in that period? It is a delicate subject to suggest; and all that we can hope is that each one should work it out for himself. Clerks in banks and in business houses seldom have the opportunity of a vacation longer than one or two weeks. Do any of us need more as an habitual expectation—a regular need?

Whether so or not—and this is obviously a detail in a much larger subject—Bishop Fiske's suggestion for a "Year of Loyalty" may well be broadcast to the

whole Church. The people are alike everywhere. We have our littlenesses and limitations whether in Wisconsin or in Central New York. Even our reverend clergy no doubt feel that they are confronted by like difficulties. True, it is always a thankless task to enter upon a "campaign" such as cannot be followed by statistics. We doubt whether the result of a "Year of Loyalty" can ever be measured. We cannot measure the quality of Churchmanship anywhere by any statistics or tests that we can apply to it.

But we do believe that Bishop Fiske's plan—which he modestly suggested for his own diocese though it is equally needed in the whole Church—is that which all of us need, and particularly now when the summer "slump" in activities confronts all of us.

Let us at least admit of no "slump" in our loyalty during the summer.

OUR news columns have recently contained information of the sudden death in Richmond, Va., of Mr. Langbourne M. Williams, owner, publisher, and editor of the *Southern Churchman*. Though this editor had never had the pleasure of meeting Mr. Williams, the death of one of the small

Death of Langbourne M. Williams fellowship of editors of Church papers is a matter of sadness to us.

Mr. Williams showed by his editorial career that he was a convinced exponent of a position in this Church that has not always seemed to us to be wholly our own, and in maintaining that position he was firm but courteous and friendly. He recently maintained that as the ownership of the paper was wholly his own, he felt that the introduction of a letter combatting his expressed views was not called for. This also is not our position but Mr. Williams was an advocate whom we always respected and one who could always be counted upon to manage his affairs according to his conscience and with entire courtesy.

God grant to him ever increasing light and rest and bless him in his life beyond the veil!

ANSWERS TO CORRESPONDENTS

V. O. A.—(1) The reception of Fr. Garrett, formerly a bishop of the Roman Catholic Church, into the American Church was chronicled in *THE LIVING CHURCH* of November 8, 1930.—(2) Catholic tradition contemplates only one Mass on Maundy Thursday.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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RICHES OF GLORY

I AM banning the flood of God's mercy
By planning ways of my own;
I am asking the Bread of God's heaven
While tasking my hands with a stone.

I am fending off God's great abundance,
Depending on my feeble hold;
When for mine are the riches of glory
Divine—paid for by Faith's gold.

MARTHA YOUNG.

THE FOLLOWING PRAYER was found in the desk of a school-boy after his death: "O God! give me courage to fear none but Thee."

SUICIDE AND THE PRESS

IT HAS been said that if one hears or reads the same thing sufficiently often one begins to believe it. Too often one fails to analyze or philosophize concerning the facts of the case. This is the principle of all advertising. During the late war many of us were stirred almost to thoughts of murder because of the propaganda spread on the sheets of the daily press.

There is one large class of readers, the neurotic and emotionally unstable individuals, who clamor for the sensational and melodramatic. They can close their eyes and almost place themselves in the position of those about whom they read. In short, they are morbid and seek their kind, as the depressed individual hates the sunshine. These individuals are peculiarly susceptible to the lurid descriptions of suicides too frequently featured and illustrated by some of our papers.

Knowledge of these facts led me, a few years ago, to interview the editors of the Milwaukee daily papers, with the idea of presenting this matter to their attention so they might make the subject of suicide less conspicuous, and eliminate the gruesome details, particularly the methods used. My effort met with the uniform statement, "The public wants the news." As time passed, however, we had the satisfaction of observing a gradual soft-pedaling in this matter.

Recently there was sent out from the office of the State Medical Society the following letter to every daily newspaper in the state:

"Suicides are always more numerous late in the year and early in the spring. They are more frequent in times of financial stress.

"Apropos of this, I wish to call your attention to the practice of the press in publishing and often illustrating the gruesome details of the ever increasing army of suicides. It might be said that the suicide's act is almost invariably the result of a mind that has always been poorly balanced or has become acutely so through sickness or stress. Such minds are ever open to suggestion and especially so to suggestion of an unfavorable character. These individuals are newspaper readers and the story of a suicide as graphically set forth by the press is only too often the influence which pushes them over the line by suggesting ways and means. Permit me to call your attention to the force of suggestion along this line in the suicide pact and also to the long list of suicides through the bichloride of mercury route following the minute description in the press of the suicide of a well known Atlantic banker a few years ago. I might cite you many instances of this character, personal and otherwise, where such was the case.

"The press will help all the public and injure none by not printing so many details of these tragedies. Why publish the means of suicide and thereby put into the minds of others ways and means to this end? Why so often illustrate these facts of wrecked lives?

"The above comments are the result of thirty years' intimate contact with mental illness as physician in charge of an institution treating such cases, and not that of impulse or lack of consideration.

"ARTHUR W. ROGERS, M.D.

"Oconomowoc, Wis.

"Chairman of the Council."

A similar letter sent out a few years ago brought forth six rather unsatisfactory replies. The recent letter brought over a score, from the leading papers in the state, all approving our suggestion. We quote from two special articles:

"It is conceded that a suicide act is the result of an unbalanced mind due to ill health, or stress in business. This paper established a policy some ten years ago of eliminating the details that the burden might be lightened upon the survivors. . . . We must remember that news of a suicide is not confined to the individual alone, but to the entire family, and that the burden, temporary though it may be, is a heavy one to bear on the part of those related."

"It might be interesting for you to know that our paper, for nearly four years, has not used the word 'suicide' nor given the details in any account of local cases of self-destruction. We have also endeavored to eliminate the word 'suicide' from our telegraphic news reports in so far as possible."

A central Wisconsin editor remarks:

"We have noted that one suicide is usually followed by two or three more in rapid succession and there seems to be something to the theory that publicity induces others to take their lives."

We garner one great fact from the above. The press of Wisconsin desires to give the public news that is informative, constructive, and harmless. In each community the medical profession can wield much power along social lines, if we but give of our thought and time.

—From an editorial in the *Wisconsin Medical Journal*.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

CHRISTIAN JOY

Sunday, April 26: The Third Sunday after Easter

READ St. John 16:16-22.

THE permanence of Christian joy is one of the precious messages of Eastertide. No man and no circumstance can rob us of the blessed joy which Christ gave when He rose from the tomb and which has continued with ever-increasing force through the centuries. It tells us of the continuity of life. It makes our life here intelligent. It establishes an ever richer knowledge of God, and it reveals the sacredness of brotherhood. It makes our work a part of God's great age-long plan and it gives us a vision of final good. We do well to rejoice, for Christ's Resurrection has made all things new. Our Easter gladness rightly finds expression in flowers and carols and worship, and it lasts all through the year.

Hymn 171

Monday, April 27

READ St. John 20:19-23.

THE disciples were glad when they saw the dear Lord, but it was momentary gladness. Such gladness is good, but it is not the joy which endures. It is right for us to be glad and sing and fill our churches with flowers, but we need the joy which came to the disciples after Pentecost when they realized the great truth of the continuity of life. Christ's Resurrection taught them that death does not end life, and they went everywhere preaching this wonderful fact which lifted life from mere existence to the blessed fullness of eternity. "I shall not die, but live," the Psalmist cried by inspiration (Psalm 118:17), and the Resurrection of Jesus Christ fulfilled, for all who believe, the prophecy. At once the blessed revelation transfigures humanity. Not for a few years on earth only shall we live, but forever. Life from God assumes its rightful place. We are the children of Eternity!

Hymn 241

Tuesday, April 28

READ St. John 10:7-11.

THE life abundant—that is the gift of Christ and it touches our daily living and gives it intelligence. Life here means something—aye, in Christ it means much. We are here not merely to acquire wealth or reputation or ease. It is a great thing to live since Christ has given us newness of life. So much of privilege and opportunity, so much of ever-increasing spiritual knowledge, so much treasured truth is here, and it is linked to the ages to come and shines with light reflected from Eternity. One of our great sins is a belittling, a disparaging of life on earth. We forget or are ignorant of the dignity which belongs to man made in the image of God. Christ's Resurrection awakens us. He shows us how to live. He grants abundance to life. And in spite of failures and obstacles, we look up and lift up our heads, for we are the children of God.

Hymn 491

Wednesday, April 29

READ St. John 17:3-8.

THE Resurrection of Jesus Christ gives a new knowledge of God. No longer is He only an intelligent force, far removed from a personal interest in every man. No longer are we afraid because He is infinitely great and holy. As our Blessed Lord prayed in His sacrificial prayer: "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent"—so He declares the Fatherhood, the care which He Himself manifested, saying: "He that hath seen Me hath seen the Father" (St. John 14:9). In this precious knowledge we find light—light which beams upon nature and makes the study of her wonders blessed; light which shines upon our

work, our friendships, our experiences. God is love. Christ manifested His love by living and dying and rising a Victor over death. So we pray, "Our Father"; so we worship Jesus Christ and cry, "My Saviour and Friend."

Hymn 221

Thursday, April 30

READ St. John 13:34, 35.

THE Resurrection of Jesus Christ reveals the great and often forgotten truth of brotherhood. Our discipleship is proved by our love one for another. It was a new revelation, and through the Christian era, slowly but surely, it has become the proof of a true faith. Not yet do we see its complete victory, but we see the Risen Jesus Christ and know that growing fellowship shall bind at last all the nations of the world in a blessed and trustful unity. Already where the gospel has gone with its blessed light men have learned to love and serve. Already newness of life has called into being newness of relationship, for we are now the "children of light." The Church, to fulfil her Master's desire for "one flock and one Shepherd" (St. John 10:16) is striving for unity. The Prince of Peace, risen in glory, is leading His children nearer to the fulfilment of His will. At last we shall find that we are all one in Him.

Hymn 499

Friday, May 1: St. Philip and St. James, Apostles

READ St. James 1:1-12.

BOTH St. Philip and St. James were eminently practical in action and teaching, and so they emphasized the blessedness of work. The Resurrection of Jesus Christ has made all of our work new. Whatever it is, if we are right in doing it, it is something which God has given us to do and it becomes a part of God's great plan not only for ourselves—though that is a part of its meaning—but for the whole world. How that lifts up our work and makes it important because it is associated with the new life which Christ's Resurrection has brought! He said once: "My Father worketh hitherto, and I work" (St. John 5:17), and so all work is sanctified. However imperfect it may be, for we are all imperfect, it can be brought to the feet of our Risen Lord and He will touch it and finish it and make it fit for its eternal place. Could any blessing in life be greater than that? And it comes from our Risen Christ.

Hymn 490

Saturday, May 2

READ Revelation 3:7-12.

AN open door"—and that means a vision of final good. We stand at the door of life and we hear calls for help and we see sights that ask for service—but above all else as we look upward we catch sight, by faith, of a perfect world and of ourselves as made perfect by Him who conquered death and "opened the Kingdom of Heaven to all believers." It is the glory which shines from the Heaven where He now reigns. He has overcome the world. He has redeemed us. No longer are we to be gloomy, questioning whether the world and whether we ourselves are ever to be made perfect. Christ has won the victory and we by faith enter into His victory, and when we are admitted into Heaven and see Him as He is "we shall be like Him" (1 John 3:2). Have we not cause for joy, a joy which cannot be taken from us?

Hymn 544

O my Risen Christ, Thou hast given me this great joy through Thy Resurrection as Thou dost call me to rise with Thee into newness of life and to seek the things which are above where Thou sittest at the right hand of God. Hold me and keep me and guide me until that great Day shall come. Amen.

THE STRATEGIC MAN

BY THE REV. JOHN S. BUNTING

RECTOR OF THE CHURCH OF THE ASCENSION, ST. LOUIS, MO.

SUCCESS in the Church," said one of our leaders recently, "is not due to a strategic position but to a strategic man."

But what is a strategic man, what is his secret, his clue, the mysterious force that drives him on to his goal? We so often stop just where we should go on. At a time when conventions, annual reports, and grand totals are in order the question is of immense importance. For things religious are not moving as they should today.

The Church must succeed. We know that. She must sweep forward, win, groyn, advance in every way, and make all deadness to live again. It takes a strategic man for such leadership. But what is the picture that comes to our mind when we use the word? We are not quite sure, however, that there is no such thing as a strategic position. Was there no advantage in holding the pass of Thermopylae, the high bluffs of Vicksburg, Marye's Heights at Fredericksburg, and the hills above Verdun? But in any case, the strategy must first be in the man, not in the terrain.

Let us make this man strategic like Christ. Because we are so tempted today to win just anyhow and in any way, substituting appearance for character, large scores for a changed life and fluency for obedience, it seems so much more inviting to seek the strategy of success than the strategy that climbed the slope of Calvary and ruled with the sway of the Cross!

Without doubt there is a money problem. A deficit of a million is a big sum at any time but particularly now. But may not the cause lie back in our deeper life where all of us truly live and feel and think? For have not people always given, given magnificently, when they clearly saw, deeply felt, and commandingly understood? What huge sums we poured out for Liberty Loans and sent to sufferers, famine-stricken abroad and storm-swept here. Because we saw clearly and felt deeply, we did and—always will!

Bread was needed by a hungry multitude long ago and certain strategic leaders, then in charge, baffled and beaten by a hard situation, brought it to One who saw and who told them plainly what to do. When they looked into His face and said, "Whence Master, can we buy bread?" He quickly told them how. But we might well remember today, when money is needed and must be had, that this Face is just as near as then, just as real and lovely and wise, and the man who sees this and acts upon it will be strategic. Are we sure, however, that this is what we mean—this vision and then this action?

WHAT, then, was the strategic secret of Jesus? What did He try first to do? What was foremost in His values? Did He first organize, build, collect? Did He say, you must first have a new plant? Did He give men to understand that the greatest need, the first thing, was superstructure, and that, having this, men would become aware of God, blind eyes would see, and dead lives would sing again? Did He move thus from the outside inward?

Did He not do the other thing, move from the inside outward? Did He not thrill men with the gift of a new passion and power, give them a kindling hope that made a dead wick to blaze, enlarging and multiplying personality, turning existence into life, and lifting life up to the Eternal? Breaking over each horizon with a blaze of new Light that overspread their whole sky, they walked happily onward, cheering one another as they went. Since they were so changed within they could not fail to gather many others along with them, for when we have so much ourselves we are moved to share it. Nor was it hard to write its story and when written it was more than a tale, it was a song and a flame. Nor again was it a hard task for them to meet and take that pledge of Life, that Bread and Wine, and be renewed by that Presence and kindled unto victory by its transmitted power.

Something like this seems to have been the strategy of Jesus, the way He moved, the direction of His gaze, and our strategic man must resemble the Eternal Strategist. It will surely triumph, scale all heights, flash through all hindrance, the only thing that will ever win through, straight through, all sin and death.

We have our doubts, however, that this is what is meant by "give us a strategic man." There is something else that

looks like it but is far away and draws us in another direction. The publicity specialist, the Rotarian mixer, the money gatherer, the man who mingles well on the street, is much mentioned and seen, getting people's attention and praise, all of which things are useful and good in their way, but are not character. They make entries in a Year Book, but not always in the Lamb's Book of Life.

BUT what a wonderful thing to have and to use the secret of a strategic Christ. What a thrilling thing it ought to be to follow a leader, not for his cleverness, charm, and repartee, but because a Light breaks through him and a Power comes our way. Not a man who merely mixes with others, but who changes them, holding them through the magnet of a surrendered obedience. Not a wayside sign who tells you where to go, but a Companion who helps you to get there. Not a man with a facile nod and a good story, but who has a certain way that makes you feel Eternity. Not a man who just says things, but through whom Another says things! Living in the present and loving it, he yet feels there is a Beyond, more glorious still.

Let us be strategic, not like Peter when he "had toiled all night and taken nothing," but like Peter when he said, "We cannot but speak things we have seen and heard." Not like Paul when, aggressive, tireless, fearless, "he pursued them unto strange cities," but like Paul, captured, stopped, imprisoned, he sounds out a word of hope that has cheered the ages, "I know whom I have believed." Nor yet like Wesley, in Savannah, young, attractive, busy, interesting, and uncaptured of God, but like Wesley of Epworth and before thousands, preaching, praying, and changing the whole life of his time.

Often with us the strategic man is one whose eyes and ears have been caught and held by men, and he leans and looks toward the streets of the world. But with Christ the strategic man is one whose eyes and ears have been caught by God. Freely coming and going in all human ways, yet inwardly he looks and leans toward a hidden Face, veiled and silent, but felt and followed.

Through this man Something must always come, must stream and flash and blow. When near him a door will seem to open, a gate swing, a curtain lift, and another world be added to our own, making this one Light where it was dark and we can travel on to the end.

The greatest Strategist of all time knew what He was doing and still knows. None need fear to lead where He moves. Not always will it draw crowds, not always will it raise apportionments or build as men would like to build. Yet even in this world of ours, selfish and sordid and hard, it will be found as Napoleon said that, "He has drawn more men after Him than Alexander or Caesar." Rising upward here and there are more glorious temples upreared by men of His Spirit than by all the noisy workers in our modern world.

We stood in the nave of Chartres Cathedral last summer, spellbound before all its amazing beauty, mystery, wonder, and vastness that spread before us—perhaps the world's most remarkable church. Nearby stood two visitors, conversing in low tones. One of them said to the other, "I wonder who built this wonderful Cathedral?" and his friend replied, in a way we will not forget, "The love of God built it. Nothing else could." He was right—nothing else could, nothing else ever will build like the skill which the love of God lends to human hearts and hands.

We want a strategic man, this kind of a strategic man, today. With a strategy born of a religious outlook that is God-finding and man-changing, and whose heart sings with the music of Oxenham's "Great Heart":

"Where are you going, Great Heart?"
 "To set all burdened people free,
 To win for all God's liberty,
 To 'stablish His sweet sovereignty."
 "God goeth with you, Great Heart."

WATCHING

TODAY the clouds hung very low,
 I watched them with my heart aglow,
 Hoping He was come at last—
 By evening all had drifted past.

LUCY A. K. ADEE.

Mental Health and Religion

By the Rev. William G. Gehri

Rector, Trinity Church, Morgantown, W. Va.

THE more experience one has in the use and reading of the Bible the more one must be impressed with its understanding of the motives of men. There are many things to say against the belief that the Bible is not subject to error, but there is certainly nothing to say against the statement that the Bible unerringly portrays not only the behavior, but the reasons for the behavior of its characters. It is certainly on this ground that we can believe in an infallible Bible. It is probably for some such reason that Dr. Marion Kenworthy of the New York School of Social Work describes the Bible as having in it more material for mental health than any other book in the world.

It is a kindred feeling, born out of experience, which prompts me to call attention in this article to one aspect of that much discussed subject of mental health and religion—"a religion for today."

The background for what I shall say is found in certain pronouncements of the New Testament, which are absolutely scientific in their application to life but which we, as religious people, have not always taken too seriously:

"Be not therefore unduly anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." This certainly does not mean that we should be lacking in foresight or lax in our planning for the future, but rather that, once having a plan and a goal, we must work today with peace, reserve, and poise, in the full assurance that strength will be given according to the day's needs: that the future can only be the fruition of the present. It means simply, I take it, that, once having a purpose, that purpose can only be gloriously realized as we live gloriously today.

"Behold, now is the acceptable time; behold, now is the day of salvation." The saving of one's personality, Paul discovered, is not a matter to put on one's calendar of things to do. Wholeness of living, salvation, the being saved from the negative and destructive factors which play upon one's life, is a very personal matter urgently demanding recognition and action each waking hour. The wholeness of one's life tomorrow depends, of course, on the positiveness of one's life today.

Or again, take St. Paul's judgment, "Let not the sun go down upon your wrath, neither give place to the devil." This may sound to some people like a mere religious maxim. However, when we appreciate that for health of personality it is necessary to make adjustment from day to day in order to be sure that one is not carrying negative influences within himself which will weaken and paralyze his inner life, we can understand the workableness of this statement.

These are tremendous principles, then, which belong to healthiness of mental life. May I suggest several avenues of approach to this subject:

I. IMPORTANCE OF THE PRESENT

RELIGION should give one the strength to concentrate upon the present, ignoring the past and the future except as they are vitally related to the present. This ability is, in a large way, a measure of one's maturity and sanity. Sir William Osler, out of his wide experience as a surgeon, said: "The freshest, the oldest, and the most useful of all the rules for mental health is that of living one day at a time."

But many of us who show some sort of outward interest in religion do not live according to this principle of mental and spiritual health. We worry about the past. We have before us the mistakes of yesterday and the stupidities of the day before. We think of the sins of last week, and imagine what fine individuals we would be, could we but blot those memories not only out of mind, but out of existence.

Illness of mental health—sickness of personality—often results. *But religion, if it is vital, gives a clean bill of health.* It declares not as a copy-book maxim, but as a principle of living, that our sins are forgiven. It tells us something of the secret heart of life itself: that if we are truly sorry, penitent,

so penitent that we intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways—that if we are in this frame of mind and will—then we are *new creatures*. And *why*?

Because something has happened and is happening to our thinking, to our willing, to our emotional life—to make us a new person. The unrest within us is ample evidence of our tantalizing embarrassment over the past. If we can but capitalize on our sincere shame to the point of realizing that the very sensitiveness of our personalities makes us potentially new creatures, and that what is needed is a focusing of our energies on the present, having profited by the failures of the past, we are far on the road to spiritual health.

Hard, you say? Hard, perhaps, according to our conventional codes. But what else is there to do? Can you add an hour to your life by being restlessly anxious? You cannot add one rich thought to help you solve your problem—that is sure. Richness of thinking and strength of action come out of poise and a central peace which gives one courage, a steady hand. The challenge of life comes not in the way we meet crises but the way we handle the seeming humdrum activities from day to day. The question resolves itself down to this comparison: Whether our life is like a tree, its roots (its heredity) firmly planted in the ground (its environment) and growing according to a definite pattern, with all the resources it can command, or whether our life is like many twigs and branches which have no pattern, and which are, therefore, merely a brush heap.

II. OUR ATTENTION TO THE FUTURE

ONE of our difficulties in living efficiently in the present is the fact that we waste nervous energy in useless worrying about what is to be. I think that those of us who have ideals, hopes, aspirations, goals, are the worst offenders. We live for the completion and fruition of these mental pictures. And often we overlook the present for the sake of the future. It really is not for the sake of the future, for overlooking or belittling the present we weaken our future.

This particularly is true of college students. They live in a world of their own from four to seven years. They are cut off from the stream of actual living as our world knows it. They are immune in a great many instances to the hardships and difficulties of life. So often they have very fine ideals of what they are going to do and be. They project these ideals into the unknown, excusing themselves for any lack of social standards they practise now by borrowing on the picture of what they are going to be and do. Thus, occasionally a too serious student will give up social life today in order to devote all his time to his studies. He promises himself recreation when he has finally established himself in his work, and when that time comes he will often find that he has lost the art of play. Or what is more often the case, a student will give up his conventional religious practices and sometimes even his standard of conscience. He has been tied to certain loyalties in the Church and home. Now, in many instances for the first time in his life, he is away from home. He will, he resolves, take a vacation from religion and conscience. He promises himself to make it up after graduation. But the four years' hiatus of spiritual neglect and indifference usually provides a real inertia for all life's attitudes in the future. He can get along without religion because, as one Harvard junior said to me in a recent conference: "He doesn't know what he is missing."

Along this tendency to borrow on the future, Scholeriermacher's judgment is pertinent: "Each period of life is significant for its own sake: we have no right to sacrifice one period for another; childhood, for example, for the period of adult life."

Jesus, whom Kirby Page calls the one mature Man who ever lived, saw the urgent necessity for this attitude of unhurried peace toward life. He practised the fundamentals of

good mental hygiene in the name of religion. "Consider," He says to His disciples, "the lilies of the field. They toil not, neither do they spin." But someone says, "I can't live like a lily." Why not? How does a lily live? According to its possibilities. There is no failure to do what it can because its root or heredity is weaker than other lilies. It is put in a certain environment in the soil and has played upon it the forces of this environment: rain, sun, wind. It then lives according to its possibilities. Can we do more? We can try to change the environment. We can attempt to alter the harsh external forces. But that trying is only living according to our possibilities. The principle remains. That we must have unity in the midst of chaos, a restlessness in which there is rest, a growing in which there is peace, a slavery in which there is freedom.

Much of life's fretfulness and worry come in doing things three times which should be done once: first, doing them in anticipation and dread; second, in the actual occurrence; and third, in worrying about them afterwards and regretting that they had not been done differently.

III. NO BELITTLING OF THE NECESSITY FOR A PLAN

WHAT has been said is no belittling of the necessity for goals and plans. Of course, we are to work for distant ends. I would rather be dead than not have a purpose and goal for my life. Of course we must have foresight and must learn to restrain the impulses of the moment for the future. I am not suggesting that if we are to live each day fully we are in any way to give in to the pleasure of the moment, forgetting health and ignoring character. That would be suicide and not life. But this discipline again is part of the present which is something we must learn to like and not dislike, because it is a normal routine for the mature man, and because it leads to freedom and abundance of living today. The fruitfulness of the future depends upon the ease and efficiency with which we handle the present. "Behold the birds of the heaven that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are you not much more valuable than they?" But you say, "I am not a bird."

We are much more valuable, in Jesus' estimation, in the scheme of God's creative life. And if we will be primitive enough to live like these birds of the air—getting out of each day what they can, according to those powers with which they have been endowed: if we will work without fretfulness and anxiety, we will find such adjustment in our life, such freedom and unity, as will enable us to find the highest possibilities. It is anxiety, worry, lack of unity, double-mindedness which wear us out and paralyze us for life today.

There can be no religion for tomorrow—which is just one way of saying there can be no life for tomorrow, save as one has religion today. "Today is the day of salvation." "Take no anxious thought for the morrow."

God—Creative Energy—that Personal Force that broods in the universe and settles in our very bones and certainly in our hearts—that Power is here today.

But the receiving station of our lives must be attuned to this power. The law of inertia, the spirit of doing what circumstances command, must be conquered in the mastery of our own lives, in the disciplining of our minds and emotions and wills.

The cowardice which finds expression in the hiding of one's face from the hard realities of life, from the disagreeable things, from difficulties, must be set down. The spirit of the mature one, the spirit of Jesus who lived in the present for the sake of the future, must abide. And thus anxiety goes and the peace of God which passeth all understanding comes, and victory is with us in the night.

TESTING OUR LOYALTY

LET EACH MAN who says he is loyal to Christ compare his Christian loyalty with his other loyalties. If he is loyal to his favorite team he takes time off for the games, pays admissions, keeps informed as to the team's progress, and boosts hardest when it is most in need. If he is loyal to his lodge he takes time off for the meetings, keeps his dues paid up, and lives according to its principles. If he is loyal to his profession he defends it in the presence of its traducers and endeavors to make his life reflect credit upon it. Can a man be loyal to Christ who gives nothing of time, money, or interest?

—The Christian Advocate.

RELIGION AND THE RADIO

By F. LESLIE CALVER

ORGANIST AND CHOIRMASTER, ST. PETER'S,
WIMBLEDON, ENGLAND

IN ST. PAUL'S CATHEDRAL, London, there is a Listening Gallery which most visitors from abroad make a point of seeing, though, curiously enough, many Londoners never trouble to do so. One man, indeed, recently confessed that he had lived for over thirty years within a stone's throw of the Cathedral, but had never been inside! Such is the contempt sometimes bred by familiarity.

The radio has converted the world into one vast listening gallery. With its help the motto "Nation shall speak unto nation" becomes increasingly true. Certainly, in regard to religion, the radio seems likely to become a very great factor in inducing men to listen to broadcast religious services, whereas they might never attend any place of worship.

It is a common thing nowadays for religious services to be broadcast; they have, in fact, quite a definite part in radio programs. Such services, while it is true that they cannot be the same as a gathering of Christians in God's house, and do not constitute actual worship, reach innumerable invalids and others who may be many miles away from any church, including lonely settlers.

Moreover, the music heard on the radio is always of the very best, and acts as a stimulus to local choirs to improve their rendering of the musical portions of divine service.

There are missionary talks, too, and these have undoubtedly helped many who would not otherwise have thought of religion. Certainly they assist us in realizing the difficulties, risks, humor, and inward satisfaction to be derived from missionary enterprise and answering the call to great adventure encouraged by our Lord.

Another feature of the radio is the children's hour, and this is eagerly looked forward to by many thousands of children, and also by others who are no longer children except in spirit. The little ones, by means of the radio, are encouraged to remember those less fortunate than themselves, and have, through this stimulus, helped to endow many beds in hospitals and assisted in other works of charity.

Still, we are tempted to ask, is everything possible being done for the Christian life of the hundreds of thousands of children reached by the radio? It is true that there are splendid religious services and talks, but do they suffice?

We must realize that the children occupy the front rank in our Lord's bodyguard. They are the hope of the future—the fathers and mothers of the coming generation. There must also be home teaching in God's Word, with the children gathered at their mother's knee, to be told the old, old story.

Church schools are of paramount importance in supplementing the religious work of the radio, and upon Church school teachers there rests a great responsibility. They should use their best endeavors to be up-to-date in their methods of instructing the young. From the radio they may derive many valuable hints in this respect.

"AND THE LIFE EVERLASTING—AMEN"

(The lawn in front of the rectory of St. Paul's Church, Chillicothe, Ohio, in spite of a flurry of snow was all dotted with crocuses, white and purple, on Ash Wednesday morning. The little glimpse of God's goodness seemed to give special emphasis to the words soon to be said by priest and people.)

LIKE shining stars that flock the Milky Way,
The crocuses shine through the winter lawn;
Smiling and pure they greet the new-born day,
Godspeeding night, and welcoming the dawn.
Sweet harbingers of spring; great Nature's gift,
They spurn the cloying earth, and beauteous stand—
And, like the stars, that through the clouds arift,
Bright omens are of heaven's lighted land.
While we against the icy blasts have striven,
God has preserved the life lavishly given.
Flowers 'neath the soil; stars shadowed by a cloud;
Earth, and earth's smoke, a dense concealing shroud
These simple flowers upspringing from the sod,
Speak once again, of Life and Light and God!

HUBERT JOHN BUCKINGHAM.

In Old Mexico

Some Glimpses of the Church's Work Below the Rio Grande

By Clifford P. Morehouse

Managing Editor, "The Living Church"

A FOREIGN land a step away"—so the enticing folders of the Missouri Pacific Railway aptly describe the republic which touches our southern boundary for a thousand-odd miles, and yet with which most Americans are less familiar than they are with Byrd's "Little America." Every year American tourists by the thousand flock across the Atlantic to spend a few frantic weeks "doing" Europe, while if one suggest to the same seekers of foreign scenes and atmosphere a more leisurely trip to Mexico, one is likely to be met with an expression of blank amazement at the very idea. "But the revolutions—" one may protest, or "But the earthquakes—" or, most often, just "But—"

Mexico is, or ought to be, particularly interesting to the American Churchman, because it is the nearest place in which he can observe the foreign missions of the Church in action. It is to this phase of the subject that the present article will confine itself, passing by, for the moment, the charm and historic interest of Old Mexico as seen by the usual tourist, with but one passing suggestion: Mexico—at least that part of it which can be seen by short trips in and from Mexico City—is a fascinating land, well worth a visit by anyone who likes to visit beautiful and historic countries; see it, and see it soon, before it is overrun by tourists, who are beginning to awaken to its romance and possibilities.

Now for the glimpses—glimpses indeed, because they were seen on a very brief early spring vacation trip which it was the privilege of Mrs. Morehouse and me to take around Easter time, and because the glimpses of the Church's work were sandwiched in between the usual sightseeing and shopping expeditions. And be it said at the outset that I speak as a fool and know not whereof I write, that any statements I may make are without authority and are simply the results of passing impressions, hastily gathered, and that they are subject to change without notice.

FIRST GLIMPSE—SAN JOSÉ DE GRACIA

OUR first glimpse of our Church at work in Mexico was at the native Church of San José de Gracia, the second largest mission of the district, whither we repaired for Mass on Maundy Thursday. We had previously had the pleasure of meeting the pastor, Fr. Orihuela, a tall, dark, courteous priest who, with one of his fellow-workers, graciously called at our hotel as soon as he learned of our presence in Mexico City.

The Church of San José, on the outside, bears the usual carvings in the Spanish manner and is attractive enough, though it is crowded so close to the sidewalk of the narrow street that one cannot readily appreciate its ornamentation. Inside, it is fairly large, rectangular, and rather bare. Three or four small altars have thrown the pews into such confusion as to which way they should face that each has had to fall back on its own wooden judgment, with a heterogeneous result that is disconcerting to the Anglo-Saxon.

Mass had not yet begun when we entered. Ramon, the good-natured driver and guide whom Archdeacon Watson had generously placed at our disposal (he had no vices so far as we could observe—didn't smoke, and wheesky made him seck),

had gone to find a place to park his car, so we had to find a place for ourselves. In some uncertainty as to which altar was to be used, we decided that the main one against the east wall was most likely, and, sure enough, we had scarcely taken our places when a small and somewhat uncertain altar boy began to light the tall candles.

Entered then the procession, while a mixed choir in the back of the church sang bravely—small thurifer in red, swinging his censer vigorously to nourish into life a tiny spark, acolytes, Fr. Orihuela walking with dignity behind his faithful but rather straggly brood.

There followed as reverent and dignified a celebration of the Holy Eucharist as I have ever heard. The sonorous Spanish of the Liturgy seemed to impart a warmth to the bareness of the church as it penetrated to the farthest corners, where it was quietly absorbed without echo.

In sharp contrast to the usual Anglican congregation, cold and dignified, was the little group that had come to worship our Lord in San José on that anniversary of His Last Supper. Near the door was a husky laborer, black-bearded, sombrero in hand as he knelt on the hard floor. Two pews behind us a bright-eyed, black-clad, active woman who made it her business to see that everyone in the church, ourselves included, followed the service with Prayer Book and hymn leaflet. Across from us was a typical little Mexican family, the mother poorly but nearly clad, barefooted, with a tiny baby wrapped in her mantilla and a small boy clutching at her skirt. Thus she knelt or squatted on the floor throughout the Mass while the baby, big-eyed and serious, clutched at Prayer Book and candle and stoically bore the good-natured teasing of her restless brother. It was a long service

for such a tiny tot, but when the baby grew restless, peace and quiet were restored by the mother in the most natural way, without interrupting the service or hindering her participation in it.

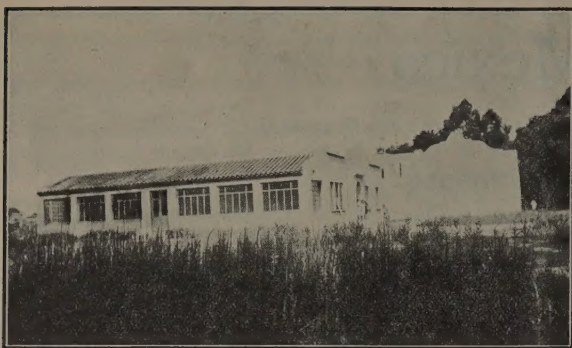
Toward the end of the Mass we were all given lighted candles, and all participated in a procession to the Altar of Repose, which was decorated with lilies and many candles to be a shrine for the Blessed Sacrament until the Mass of the Presanctified on Good Friday. Here, after a few hymns and prayers of adoration, the service ended, and we sought out Fr. Orihuela to tell him how much we had enjoyed it.

The keynote of a Mexican service—we attended half a dozen or so in Anglican and Roman churches—seems to be naturalness. Though the ruling classes may have little confidence in organized religion, the peon has an innate sense of worship, which, while its expression often takes naturalistic forms that seem to us crude and sometimes even barbaric, is nevertheless a very important part of his mentality.

I tried to find out, for my own satisfaction, whether or not the American Church really has anything to offer the Mexican that he cannot obtain elsewhere, and I confess that I was unable, with my limited experience, to form an opinion. The past story of our work in Mexico has not been a happy page in the history of our Church, and the real wonder is, not that our work in that country is comparatively weak and poor, but that



SAN JOSÉ DE GRACIA
The second largest native parish of our Church in Mexico worships in this church.



THE INFIRMARY

One of the new buildings at Hooker School, well designed but still only partially furnished.

it still exists at all. But one encouraging feature is that Bishop Creighton, in the short time he has been in Mexico, appears to have won the love of his people, and has done much to heal the unfortunate divisions in the Church.

SECOND GLIMPSE— HOOKER SCHOOL

FROM San José to the Mary Josephine Hooker Memorial School for native girls is but a few miles by automobile, but it is four centuries by contrast. For the poorer class of Mexican still lives very much as his Indian ancestors did when the great Cortes and the warriors and monks in his train spread the gentle doctrine of Christianity with rack and thumbscrew; but the keen-eyed girls at Hooker are being trained for intelligent citizenship in the rapidly-wakening Mexico of the twentieth century.

We drove out to Hooker with Dean and Mrs. Golden-Howes, who indeed, together with Archdeacon Watson, acted as the most gracious of hosts to us during our entire visit in Mexico, freely upsetting their Holy Week and Easter plans to show as much as possible of Mexico to their uninvited guests from the North. Unfortunately, it was during the spring vacation, so we were unable to see the school in action, but most of the American teachers were there, as well as one or two Mexican teachers and a few of the children who lived too far away to go home.

I cannot express too strongly how pleased we were with our visit to Hooker School, or how delighted we were to learn at first hand what really splendid work our Church is doing through the medium of this institution. We were impressed first of all by the splendid group of American teachers, young women mostly in their twenties and early thirties, under the capable leadership of Miss Martha Boynton, all of whom are doing so much by their teaching and example to fit the girls under their care for a high type of citizenship in the enlightened Mexico of tomorrow. The high spirits and good humor of these charming young women, whose tasks at times must be exceedingly burdensome, is contagious and cannot help having a distinctly wholesome effect in molding the characters of their young charges—which, after all, ought to be the first achievement of a Christian school.

After a delicious dinner, during which the general conversation touched gaily upon a wide variety of subjects, we were taken upon an inspection of the school. The Hooker property is fairly extensive and quite self-contained, with its own vegetable garden, servants' quarters, and the like. The garden is a particularly valuable unit, as it insures an adequate supply of fresh, clean vegetables at all times, and makes the school less dependent on the neighboring native markets.

The girls are given an exceptionally well-balanced course of instruction, including, in addition to the usual academic subjects, domestic science and manual work that will be of great value to them in their homes in later years. One of the best features of this work is that the aim is always to teach them the best Mexican way of doing things, rather than the American way. In teaching them to wash their clothes, for example, they are shown how they can make the best use of the usual Mexican equipment of stone and cold water, rather than being taught the use of an American washing machine and hot water.

In cooking, they learn the best and cleanest ways of preparing Mexican dishes on a *charbon* stove such as they have in their own homes, instead of concocting American foods on gas or electric stoves.

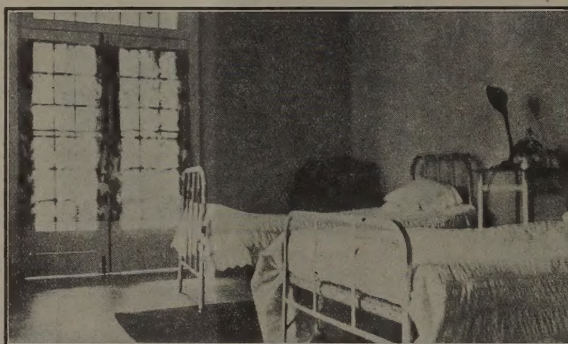
Direct religious instruction is, of course, forbidden by the Mexican government, and the school is very careful to comply with government requirements, since it is anxious to help the Mexican girls to be good Christian citizens and is willing to cooperate with the State to this end. Many of the children, however, attend church regularly at San José de Gracia, while the example of their teachers is a daily stimulus to their faith.

The Hooker girls are very proud of their beautiful new classroom building, the gift of the women of the American Church through their Birthday Thank Offering. It is a bright, well-ventilated, two-story building with modern, up-to-date school rooms. Most of these have now been adequately equipped, but a few of the rooms, notably the library, are still bare, awaiting funds to furnish them. The library will some day be a beautiful room, with its great open fireplace and sunny corner exposure. (Mexico City is high, and the evenings are



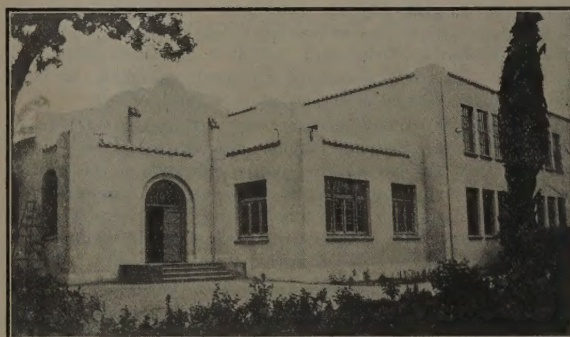
THE PATIO OF THE INFIRMARY

This beautiful little courtyard in the center of the infirmary is one of the most delightful spots at Hooker School.



A ROOM IN HOOKER'S INFIRMARY

Most of the infirmary rooms lack even this scanty amount of furnishing, and hospital supplies are greatly needed.



HOOKER'S NEW CLASSROOM BUILDING

This modern administration and classroom building was the gift of the women of the Church through their Birthday Thank Offering.

cool!) Gifts for the furnishing and equipping of this potentially beautiful room would certainly not be amiss, and would be a really valuable missionary contribution.

Even more important than the furnishing of the library, however, is the equipment of the new infirmary, made possible by gifts of friends of Hooker School, but as yet very scantily furnished. Built around a beautiful little patio, the infirmary is cool and cheerful, a lovely place in which the girls may enjoy their convalescence from the illnesses that are all too prevalent in Latin-America—a lovely place, that is, if some kind soul will contribute the beds and other furniture and equipment which are sorely needed.

One could write much more about both the beauty and the usefulness of Hooker School, but in this little series of "Glimpses" space is lacking. It must suffice to emphasize that here is a real instance of Christian coöperation between the American Church and Nation and the Mexican people—some dozen or fifteen American young women and half as many Mexican ones giving the best part of their lives to the education and training of Mexican girls—about two hundred at a time—who would probably not be able to get those advantages elsewhere, certainly not at the very reasonable tuition rates charged at Hooker. It is an enterprise that should be very close to the hearts (and pocketbooks) of American Church people.

THIRD GLIMPSE—CHRIST CHURCH CATHEDRAL

DESPITE the fact that the Dean and "Señora Diana"—as one of Mrs. Golden-Howes' Mexican acquaintances addressed her—were very gracious to us throughout our visit to Mexico, we had been there nearly a week before we became acquainted with Christ Church Cathedral. Our first visit to the Cathedral was for the 7:30 celebration on Easter morning. What a treat it was, after a week of inspecting elaborate rococo Mexican churches, where one's guide usually pointed with pride to the very obvious fact that the entire east wall was covered with gold leaf, to walk into a dignified, Anglican, gothic cathedral! Even a week in Mexico teaches one a powerful lesson on the beauty of simplicity.

And our Cathedral in Mexico City would be beautiful anywhere. Built by the British and dedicated to Queen Victoria, it is a fitting symbol of the Catholic Faith "as this Church hath received the same," and its natural majesty was at once soft-

ened and enhanced on this beautiful Easter morning by the tastefulness of its floral decoration. The congregation at the early celebration was a good one, while at the late one the church was comfortably filled with English and



CHRIST CHURCH CATHEDRAL

The center of the English-speaking work in Mexico.

Americans. All three Eucharists had to be taken by the Dean who, moreover, preached an excellent (and commendably brief) sermon at the 11 o'clock service.

The Cathedral serves the American and British colonies, and is the only English-speaking work of the Church in Mexico City. The Dean has an exceptionally exacting piece of work, especially in the absence of the Bishop, since by Mexican law only the clergy officially licensed to the Cathedral can officiate therein. Thus, no matter how many foreign clergymen may be in Mexico City, he cannot call upon them to help him out by preaching or officiating at the services. Only the Archdeacon can help him in these

ways, but unfortunately Frs. Watson was not well at Easter time, and if he had been he probably would not have been available, as he was scheduled to preach in Tampico on that day.

Then, too, made up as it is of a constantly shifting population of British and American diplomats, officers, and business men, it is not an easy flock to shepherd, while the fact that the foreign clergy are only allowed to remain in Mexico on sufferance and are required to leave in 1932 makes it impossible to attempt any permanent plans. What will become of the Cathedral next year, if the government carries out its plan to eject the foreign clergy, can only be conjectured. For the present, at least, Dean Golden-Howes is keeping up the property and ministering to the spiritual needs of the English-speaking people.

FOURTH GLIMPSE—CUERNAVACA

WE HAD our Easter dinner at the home of Dean and Mrs. Golden-Howes, and a delightful dinner it was. Immediately afterward we all climbed into a *coche* for a pleasant, though somewhat precarious, drive over the mountains to Cuernavaca, the resort city of Mexico. Much lower than the capital city, Cuernavaca is semi-tropical and, despite the fact that it is only two hours' drive from Mexico, looks and feels as

THE HEART OF MEXICO

THE arches, attenuated, shadow laden:
A window casting in a furtive light
Warming the somber blackness of
the night;
A depth of darkness, not 'minding one
of Heaven.

God's hand seemed heavy;
A chill of wonder and of fear.
His Presence, oft' to one so dear
Bore down upon a heart, worn, weary.

A gleam of white, hard, ungentled, undevout
Pierced the jewel'd window's lacy candor,
Scarce tinted by withholding nights' endeavor.
A light, dim, ebbing out its life from the world without.

The Golden Altar hung suspended, weaving,
A glow, recurrent, then heavy darkness and unbroken.
The Altar steps etched out and passing, shadow laden,
Leaves to tired eyes and straining

Naught but the gleam of brasses, the lights' redeem,
And with the hands desire to make display
Glint back to the world without its lay,
Responsive to that furtive searching beam.

Leaving the Cross in deepened shadowing,
Hidden from the eyes and from the hungering heart,
Subduing hope's brave and desiring thought—
By heavy brooding.

F. W. GOLDEN-HOWES.

Mexico City, 1931.



CUERNAVACA

At this delightful all-year resort center, the Church has provided a comfortable rest house for her missionaries.

if it were a thousand miles farther south. Here in 1530 Cortes built his palace, which is still in good repair and serves as the governing center of the state of Morelos. On the east balcony of this ancient building (for four hundred years is a good long time in America) a noted Mexican artist has just completed a series of striking mural paintings, ultra-modern in style, vividly depicting the sufferings of the Indians under the sword and lash of the invading conquistadors. Here also is what remains of the ill-fated Emperor Maximilian's hunting lodge, with the magnificent gardens which the famous architect Borda laid out for the pleasure of Carlotta. Poor, mad Empress, one wonders what thoughts of black despair must have occupied her mind as she walked in these lovely gardens or bathed in the limpid artificial lake, while all about her her misguided husband's short-lived empire was crashing!

At Cuernavaca the Church has purchased a rest house for



CHURCH WORKERS

The Very Rev. Frederick W. Golden-Howes, Dean of the Cathedral, and Mrs. Golden-Howes.

its mission workers, and there it was that we spent Easter night and the following morning. Hard work at the altitude of Mexico City is trying indeed on Americans and Mexicans alike, and it was a wise move on the part of the Church to provide this home where its workers can go from time to time for rest and relaxation. Built in the Spanish style, with front close against the sidewalk and everything opening on a garden in the rear, the house is very comfortable and a great boon to all who use it.

* * * *

YES, Mexico is a delightful country, and I commend it heartily to any tourist who wants to see "a foreign land a step away." Foreign it certainly is, and backward in many ways, as judged by American standards. The bulk of its people are poverty stricken, and there is much suffering. But it is a beautiful country, rich in historic lore and relics, its people are courteous and smiling, and its climate, in the Valley of Mexico, pleasant the year 'round.

To all, then, I say, see Mexico; and to Churchmen I add, when you see Mexico, see what the Church is doing there. The last bit of advice, by the way, applies equally well if you go to Cuba, China, Liberia, the Philippines, or any other land in which our Church is at work.

RESURGAM

GRANT us eyes of faith to see
The hope of immortality!
Truth's rays shall banish gloom and doubt—
Triumphant, Life goes on—not out.

MARIA BRISCOE CROKER.

DURING THE wars of Nassau a council of officers debated whether to attack a certain town. A Dutch general had so much to say about the formidable guns mounted on the defenses of the place that many grew discouraged, and advised giving up the dangerous job. "My lords," said Sir Horace Vere, a stout English baron, "if you fear the mouth of a cannon you must never come into the field." Without the Christian's courage it is useless to enter the Christian's fight.—*Selected.*

THE NEW PATRIARCH OF THE ORTHODOX CHURCH OF SERBIA

By DONALD A. LOWRIE

DIRECTOR OF THE Y. M. C. A., BELGRADE, JUGOSLAVIA

TO MOST people the word "Patriarch" suggests a hoary head and venerable years. But in respect to age the Patriarch of the Orthodox Church of Serbia is a striking departure from the average man's conception of the word. Tall, erect, and vigorous, with hair and beard of a coal blackness matched only by his eyes, he is the personification of energy and will. He passed his fiftieth birthday just a few months after his enthronement on April 13th of last year. His firm hand-shake and direct, alert gaze belie even that many years, especially in the Balkans where most men at sixty are already aged and worn. And vigor and courage have characterized the first year's patriarchate of His Holiness, Barnabas, Archbishop of Belgrade and Patriarch of the Orthodox Church of Serbia.

Vigor and courage were demanded by the large problems which the Church was facing, when the present Patriarch entered upon his high office. His predecessor, because of illness and extreme age, had been unable to offer the leadership which was required in such difficult matters as the adaptation of the Church organization of Serbia proper, to the new and variegated territory of Yugoslavia, or the creation of a completely revised constitution for the whole Serbian Orthodox Church. The first session of the House of Bishops under the new Patriarch's direction was longer and more productive than any held in recent years. It takes courage and executive ability of a high order to administer rightly the not inconsiderable property of the Serbian Church. Monastery administration has been strengthened, tendencies to laxity among the lower clergy have been sharply arrested. The new Patriarch has already made his personality felt throughout the whole of the Church, and in every instance on the side of better order and administration.

But being a good administrator does not militate against the Patriarch's being a very friendly person. Three months ago there was an anniversary celebration in one of the most effective social institutions in Belgrade, the "Home for Juveniles" as it is called, instead of adding the word "criminal" as some less tactful peoples might have done. An invitation had been issued to His Holiness, as a matter of form, but those who knew the burdens of Church polity and administration he has to carry thought little about his participation in the ceremony. But just as the services were beginning, the Patriarch arrived. Only the King himself could have been greeted with more surprise and delight. And seeing him move among the hundred or more boys who live in the "Home," pose with them for a dozen photographs, speak with them on the level of complete comradeship, one found it difficult to believe that this was the head of the Church.

Or take another picture. It is the Patriarch's *slava*, or traditional family holiday. In any Serbian home it is expected that all the family's friends will come to call on the day of their *slava*. In the audience room with its gold throne-like chairs, the Patriarch is conversing with a Serbian general, a bishop or two, an old Russian admiral (who served three tsars and confidently expects to live to serve a fourth), and a cabinet minister. The door opens and the next caller is ushered in, a simple workman from the house next door, dressed in peasant clothes and the typical soft-leather shoes with turned-up points. True to the spirit of Yugoslav democracy, the new visitor is not in the least embarrassed by the presence of so many dignitaries. He greets the Patriarch just as the others have done, sits down to be served with preserved fruit and black coffee, as have been the admiral and the cabinet minister, and is quite at home. With some men in high office, such an atmosphere of cordiality would be impossible, no matter how democratic the spirit of the country. It is typical of Serbia's Patriarch that his interest and his friends include men of every walk of life.

This is not surprising when one comes to review the career which has culminated in the highest office in this Church. Born of humble parents in southern Serbia (August 29, 1880) the boy got most of his education in local schools and the seminary of Prizren. His evident capacity brought him the opportunity to finish his education in the most scholarly of

all the colleges of the Orthodox world, the Theological Academy in Petrograd. Of his experiences there His Holiness says they proved "the most pleasant of all my memories." After graduation there, and ordination to the priesthood, he served for five years as the priest of the Serbian Legation in Constantinople. From here, in 1910 he went to become Vicar Bishop of a diocese in southern Macedonia, still under Turkish rule. Appointed by the Ecumenical Patriarch of Constantinople, Barnabas was the first Serbian to occupy this position, since the abolition of the Serbian patriarchate in 1766, all his predecessors having been Greeks. After the liberation of this terri-



SERBIAN PATRIARCH

His Holiness, Barnabas, Patriarch of the Orthodox Church of Serbia.

tory by the Balkan War of 1912 he was made Bishop of Vales and Debar. In 1920 he was elected Metropolitan (Archbishop) of Skopje, which office he occupied at the time of his election to the patriarchate. He has literally grown up with the Serbian nation. His wide experience makes him easy of access to all sorts and conditions of men.

In a recent interview the Patriarch stated his views on the Lambeth Conference negotiations:

"This marks a great step forward, toward complete reunion," he said. "It is well that plans are being made to give the proposals thorough study. These are problems which must be approached with the utmost sanity, no sentimentalism, so that final steps may be taken with full confidence. The nearness of the Anglican Church to the Orthodox has long been recognized, and I believe this new rapprochement is a sign of the times in which we live. Even the non-episcopal Churches, if I am rightly informed, are becoming more clearly aware of the need to regain a sense of the Church as a whole.

"We have just received the letter of His Grace the Archbishop of Canterbury stating that he has appointed the study-commission suggested by the Lambeth proposals. With the typical Anglo-Saxon sense for organization he suggests that each autonomous Orthodox Church should appoint a similar commission, and that the heads of these commissions constitute a pan-Orthodox body to meet the Anglican commission. This is still another forward move, and we must be grateful that it has taken place. Our Church has appointed such a commission, which has already begun its work.

"I have been informed," the Patriarch continued, "that the question of inter-communion is far more acute in America than anywhere else. The problem there is not one of theory but of practice. And the highly praiseworthy attitude of the Episcopal Church in America toward Orthodox who are deprived of the services of their own Church has aroused feel-

ings of warmest gratitude in the hearts of all Orthodox who know about it."

Asked about his views of the Pan-Orthodox Pro-Synod which is proposed for next year, His Holiness stated his pleasure at the prospect of such a meeting.

"The greatest obstacle to the convocation of the Pro-Synod, and to its successful work," he said, "would be the absence of official representatives of the Orthodox Church of Russia. That great Church contains four-fifths of the membership of the whole Orthodox Church. Unless Russia can be properly represented it is scarcely to be expected that one-fifth of the Church would take any far-reaching decisions in the name of the whole. We must trust that by that time it will be possible for the real Russian Church to be represented.

"The situation in the Russian Church in Emigration is most painful. In the present state of confusion it is quite impossible to form an opinion, but we may hope that no further hasty action may prevent a wise solution of the difficult problems in Church relationships now existing, not only between Russian hierarchs, but among different autonomous Orthodox Churches."

From the very first the Patriarch has been most heartily in accord with such world movements as "Stockholm" and "Friendship through the Churches." "These movements," he told an interviewer, "I regard as one more sign of better times. With the exception of one branch of the Christian Church, we are all nearer together than at any time in centuries. Such coöperation can only result in the advancement of the Kingdom of God."

THE BURIAL OF SUICIDES

THE rubric to the [English] Order for the Burial of the Dead states that the office is not to be used for any "that have laid violent hands on themselves." But can it be said that the rubric has any application when the deceased person has laid violent hands on himself at a time when he was insane? And, assuming that a coroner's jury had returned a verdict that a person committed suicide when he was of unsound mind, has an incumbent any right to refuse Christian burial, with a full use of the burial office, to such person's body?

The canon law never treated as a suicide a person who killed himself in a fit of insanity, and all the modern text writers on ecclesiastical law are agreed that the rubric does not apply to persons who have laid violent hands on themselves when temporarily deprived of reason. It must be admitted that the Church in the Middle Ages seems to have only partially accepted the decision of a coroner's jury as binding its action. In the famous grave scene in *Hamlet*, "Crown's quest law" is so far recognized that Ophelia's body is laid in consecrated ground, and the clergy take part in the burial rites; but, much to the disgust of Laertes, a requiem Mass is not allowed. But in modern times the Church has generally shown no hesitation to give Christian burial to suicides whose insanity has been certified by the finding of a coroner's jury. To take a great historical instance, Castle-reagh, though he died by his own hand when in an unsound state of mind, was buried in Westminster Abbey, and there have been numerous other cases where full funeral honors have been paid to persons whose self-destruction has been certified as taking place in a moment of insanity.

For this reason, while we have no doubt that he was actuated by high motives, we cannot approve of the recent action of a clergyman who refused to allow the dead body of a man, who, according to the coroner's jury, had committed suicide when of unsound mind, to be brought into his church, though he read prayers over his body. The case in which a clergyman should challenge a jury's verdict must be very exceptional, and, even in such exceptional case, he should never act except with his Bishop's express authorization.

—Church Times.

RABBONI

THE recognition in Thy face
Is more than memory
For all that I have been awakes
To what I failed to be:
'Tis when Thou callest me by name
I know Thee, and my soul
Makes answer, "Master! If Thou wilt
But touch me, I am whole!"

LILLA VASS SHEPHERD.

Social Programs

II. Man and Society

By Clinton Rogers Woodruff

IN *Man and Society*, to which I owe my subtitle, we have an admirable contribution from the Roman Catholic point of view to the study of society. It is one of the Century Catholic College Texts,¹ edited by my friend, Dr. John A. Lapp, of Marquette University, Milwaukee. Opening with an examination of the various theories regarding the origin of man it treats such topics as the age of the race, the oneness of the species, human personality and its social implications, and personal rights and duties. It then proceeds to discuss the social forces of justice, charity, and equity, and reviews the history of the family, examining its status in uncivilized and civilized society. It considers the origin and present-day functions of the state; studies property, its historical development and the problems of distribution; and, finally, treats extensively the subject of production and human welfare. There are thoughtful and well-informed discussions of the moral phases of international problems, international relations, the problems of income, and social conditions in agriculture.

The author is Dr. Francis J. Haas, professor of sociology at St. Francis' Seminary and Marquette University and lecturer in the Milwaukee School of Social Work, Milwaukee. His *Shop Collective Bargaining* was referred to in these columns when it was published. Dr. Haas is president of the Roman Catholic Association for International Peace; and is a member of the board of trustees of the Carnegie Church Peace Union, and of the committee on Cultural Relations with Latin America—altogether the sort of an experience that enables him to deal intelligently with the problems of men and society.

The Roman Catholics may have been a little slow in entering this field of social service and social reconstruction on what may be called a corporate basis, but they have outdistanced all the other communions in their activities. They have been especially active in authorship. Some of their contributions, especially those of the Rev. Professor Ryan and Fr. Husslein, S.J., are outstanding contributions. Another volume of the College Texts, of which Dr. Haas' volume is one, is Prof. Edgar Schmiedler's *An Introductory Study of the Family*.² It is a thoughtful examination of the chief findings of modern social science in regard to the family, written from the Roman Catholic viewpoint. He first considers the integrated family, showing how economic, industrial, religious, recreational, educational, and affectional factors served to bind the family group of the past into an integrated whole. He discusses the early influence of the Church upon family life, and points out that a stable social situation helped to make family life stable.

In his consideration of the disintegrated family, he examines the effects upon the family of the industrial revolution and of the spread of individualism, rationalism, romanticism, and immigration, under such headings as The Changed Status of Woman, The Family and Its Workers, The Family and Recreation, The Perversions of Love, Family Tensions, and Broken Homes.

Part III, entitled the re-integrated family, is devoted to a consideration of possible remedies and solutions for the ills and problems of modern family life. It discusses pre-marital preparations, the qualifications of a mate, the Church and the family, Church and State marriage laws, and education and the family. An authority who read this book in manuscript said, "From the Roman Catholic standpoint, it is the best volume on the subject in the English language"—an opinion in which those who have read it in print are likely to concur.

*Building Family Foundations*³ is Fr. Holt's second contribution of our own slowly growing literature on social topics. It is the outgrowth of his studies as assistant secretary of the National Department of Christian Social Service and inspired by Dean Lathrop. Like his first book, *Building the City of God*, it is designed for the lay student. It is simple, direct, ele-

mentary, if you please, but well worth reading. As the Presiding Bishop in his introduction says:

"The following pages deal not with ideas devised by a theorist, but with facts derived from experience of actual conditions. They lead no less to the conclusion set forth in the final chapters, that the family is of divine, not human origin, and that its foundations can be secured in grounds of Christian faith and Christian practice. The Church, by teaching the Sacramental character of marriage, brings to an otherwise chaotic situation the only possible, because the ideal, solution. I commend the book to the careful examination of all thoughtful Christian people, believing that with them the hope for the restoration of the home is to be found."

Sex is a problem closely associated with the family problems and in *The Modern Attitude to the Sex Problem*⁴ that staunch Anglo-Catholic writer, Kenneth Ingram, gives a very satisfactory discussion in that the author does not seem to have a thesis to propound or defend. His general attitude is perhaps best summed up in his chapter on The Free Love Code in which he says, "If the race is to progress by raising the standard of its intelligence it must somehow become less sexual than it is at present. And the first defect of the free-love remedy is that it would create exactly the opposite result." While on this phase of the subject he declares that another defect of free love is that it would tend to lower the status of women and would have a deteriorating effect on individual character.

IN CONSIDERING what he calls "the religious code," which he defines as allowing gratification "within marriage, but forbidding it under any other circumstance," he declares that it involves at least five defects. The first is that what is regarded as a mortal sin outside the marriage state becomes the consummation of the union within. The second defect he alleges is that if marriage is the only permissible outlet, then marriage should adequately provide this outlet and "yet some marriages notoriously fail to do so." The third defect grows out of the second and the fact that if marriage is the one and only means then early marriages are essential, and under modern economic conditions these are becoming less and less feasible. The fourth defect is that if marriage is the only permissible outlet, the tendency has been to regard any extent of indulgence as permissible within the married state and if sex is opposed to intelligence, as he would have us believe, this would have unfortunate results. He believes that the fifth defect is "the excessive condemnation which religion has tended to place on sexual immorality" although this has varied greatly and still does vary greatly from the attitude of the Roman Church as in the case of James II, and his aristocratic quasi-contemporaries who were "regarded as pious Catholics," to that of the Puritan, who regards no other sin as creating greater scandal. Mr. Ingram's criticisms of Bertrand Russell are particularly refreshing and his observations on the subject of birth control most acute.

Mr. Ingram, the author of this illuminating discussion, is a lay member of the English Church Assembly, was secretary of the Literature Association of the Anglo-Catholic Congress in 1927, and was at one time assistant secretary of the English Church Union.

Those interested in Roman Catholic sex morality will find it definitely and one might say authoritatively discussed in Dr. Rudolph T. Geis' *Principles of Catholic Sex Morality*⁵ translated into English by Charles Bruehl, Ph.D. Dr. Geis' purpose "is to construct the underpinning of the edifice of (Roman) Catholic sex morality, leaving detailed application to fuller and more specialized treatises." The book is brief, but comprehensive, "Sex ethics consists in the subordination (he tells us) of the sexual sphere to the totality of life with its manifold interests and responsibilities." On the subject of birth control,

¹ New York: The Century Co. \$3.50.

² New York: The Century Co. \$2.50.

³ Milwaukee: Morehouse Publishing Co. \$1.00.

⁴ New York: Frederick A. Stokes Co. \$2.00.

⁵ New York: J. F. Wagner. \$1.25.

while writing sympathetically of the very real difficulties, especially the economic ones, facing child-bearing couples, he says: "They must choose between immorality or moral heroism. . . . Christianity has never been a religion of escape. . . . The consistent Christian must be of the stuff of which martyrs are made. . . . Every age demands martyrdom of some kind; the first ages of Christianity called for martyrs who were willing to suffer for the sake of the Faith; our age calls for martyrs who are willing to suffer for the sake of morality." The chapter on the spiritual side of sex life is particularly striking and helpful. In her stimulating little book on *Spiritual Adventuring*,⁶ Bertha Condé has this to say on this phase of the subject: "One of the chief glories of life is the coming together of a man and woman as husband and wife. The joy of love, the sense of protection, the freedom from loneliness, the thrill of a common task, are possible in the highest degree if the union has been based on selfless love and a common desire to put God's purpose first in their lives."

In her book Miss Condé reveals that much of the real meaning of life is to be found in our relations to God, our relation to human beings, and the part we must play in the life of society as a whole. As in all of her writings, she seeks to develop character, purpose, and spiritual growth.

SPEAKING of birth control brings to mind that Mrs. Caroline Hadley Robinson, wife of the well-known criminologist, Dr. Louis N. Robinson of the Public Charities Association of Pennsylvania, has written a monograph, *Seventy Birth Control Clinics*⁷ in which she gives a comprehensive survey and analysis on the general effects of control on the size and quality of population. We have objectively presented the nature, extent, and status of this world-wide movement. It is the first of a series of monographs on the medical aspects of human fertility published under the auspices of The National Committee on Maternal Health.

Dr. Bruehl, the translator of Dr. Geis' work, is the author of a book on *Birth Control and Eugenics*⁸ treated in the light of what are regarded as fundamental (Roman) Catholic ethical principles. He gives especial attention to the economic and medical claims for control.

Mrs. Robinson has studied control all over the world wherever adequate data could be secured. Part of her volume takes up the social implications; the laws, customs, and opinions in different parts of the world, the effect on the size and quality of population, and the benefits that may be expected from its further extension. Mrs. Robinson believes that birth control "is essentially a powerful aid to mental and physical hygiene," that the need for charity will be reduced, and that it should help to make "all children healthy and beloved."

Those desiring the other side will find it intelligently and effectively given in Dr. Bruehl's work in commenting on which *America*, edited by the Jesuit fathers, says: "Though the physical welfare of the race is a thing desirable in itself, recent agitation regarding the methods whereby it is to be achieved has been chiefly in the hands of the unscrupulous with results most harmful both to individuals and society at large. Contraception, the sterilization of the unfit, eugenical education, the relationship of eugenics to marriage, and of the Church to race improvement, are all gone into sanely and logically." Nor, as I have already said, is the treatment of the subject limited to its moral aspect.

A Human Betterment Foundation has been founded in Pasadena, Calif., "for the advancement and betterment of human life, character, and citizenship, particularly in the United States of America, in such manner as shall make for human progress in this life." It is not the primary intention "to engage in the care of the unfortunate or in any form of relief work, but rather to foster and aid constructive and educational efforts for the protection and betterment of the human family in body, mind, character, and citizenship in this life," since it "believes that there is a broad field for charitable and eleemosynary activities in the education of the citizens in such practical and important matters as will reduce dependency and the necessity for the usual forms of charity, matters which are at the present time overlooked, neglected, or not generally understood." In other words it is to promote compulsory eugenics, without

so far as I can make out any reference to religion. Nevertheless it is publishing a mass of pamphlets dealing mainly with the results of sterilization in California. Two of these leaflets deal with eugenics in Roman Catholic literature and are highly instructive. In the statement made commenting on Dr. Joseph Mayer's monumental work it says, "The attitude of the Roman Catholic Church toward eugenic sterilization has never been defined officially. Dr. Mayer is a Roman Catholic priest, associated with the Institute for Social Work at the University of Freiburg; his book is one of a series edited by the eminent professor of moral theology in the Roman Catholic faculty of the same university, Franz Keller; it bears the imprimatur of their ecclesiastical superiors. Under these conditions, it is a matter of no ordinary interest that the author comes to the conclusion, after an exhaustive examination of the facts and the opinion of the leading Roman Catholic theologians, that eugenic sterilization is, in principle, to be approved in suitable cases; and it is a matter of importance to know what his arguments are."

"All moral philosophers," he points out, "agree that certain types of individuals have no right to marry and that it is the duty of everyone to prevent their marriage. Since the development of biology, they all declare emphatically that certain types of individuals must likewise be prevented from reproducing. It is recognized that social work tends to perpetuate human defects and that this must be offset by the application of a sound program of eugenics. It is for the Church to work to this end; it is for the state to support its efforts to this end."

Dr. Paul Popenoe, who has written most of the Human Betterment Foundation pamphlets, is the author of *A Practical Application of Heredity*⁹ in which he considers these questions: Will your son be a genius? Heredity and the "infant prodigy"; The rôle of heredity in crime; Your children's chance to be talented; Heredity and the average length of life; Proving paternity by heritable characters; Selecting a child for adoption. From this summary it will be seen that the science of genetics is not solely a learned research; it emerges from the laboratory to have intensely important bearings upon everyday matters of human living.

ANOTHER book by Dr. Popenoe is his *Sterilization for Human Betterment*¹⁰ in the preparation of which he has had the cooperation of E. S. Gosney who established the Foundation. It is to be borne in mind that the Supreme Court of the United States has within the past few years sustained the legality of eugenic sterilization of hereditary defectives, and public opinion appears to be coming more and more to consider it a protection, not a penalty. Over 6,000 sterilizations have been performed in the one state of California prior to January 1, 1929, and the authors have traced the records and results of these sterilizations so far as possible. The first part of the book is devoted to a summary of the author's findings, and the second part, to some conclusions to which these findings and a general consideration of sterilizations have led. Twenty-two states have in recent years passed laws providing for the sterilization of the unfit, but in most of these states little or nothing has been done in making use of the authority given by law, but only California seems to have given it a real "try out."

The National (Roman) Catholic Welfare Conference¹¹ is issuing a series of thoughtful pamphlets, one of the most important of which is by Fr. Ryan, professor of moral theology at the (Roman) Catholic University, in the course of which he says "All Catholic moralists admit that sterilization is permissible for the cure of very serious diseases whether of the tissues, as in the case of cancer, or of the nervous system, as in the case of excessive sexual erethism. In such cases the moral principle is that a part of the body may be removed or destroyed for the sake of the whole. On the other hand, all Catholic authorities are agreed that sterilization is never morally lawful merely for the sake of reducing temptations against chastity, nor in order to limit the size of families, nor as a legal penalty for crime. Dangers to chastity can be met by spiritual means; the destruction of fecundity to prevent the birth of normal children involves grave dangers to the race, while sterilization lacks the elements of pain and inconvenience which are necessary to constitute genuine punishment. Even

⁶ Nashville, Tenn.: Cokesbury Press. \$1.00.

⁷ Baltimore: The Williams and Wilkins Co. \$4.00.

⁸ New York: Joseph F. Wagner. \$2.50.

⁹ Baltimore: Williams and Wilkins Co. \$1.00.

¹⁰ New York: The Macmillan Co. \$2.00.

¹¹ 1312 Massachusetts avenue, N. W., Washington.

if it were adapted to this end it could be rightfully imposed only upon delinquents and not upon mental defectives."

Dr. Keller devoted one of his Church institutes in human relations to parenthood, in announcing which he said: "This institute comes in answer to the question: 'What can the Church do to help in a preventative plan in juvenile delinquency and dependency?' which was asked recently by the Ohio State Child Welfare Department, Division of Charities. After a preliminary survey of the matter, it was decided that there are a number of practical things that the Church might do that are not now being done. The most apparent is: To give a better understanding of the job of being a parent and to establish better relations between parents and children, assuming that nothing is more vital to the life of the family than the quality of relation of each individual upon each other individual. The family, a personal relationship, demands a reciprocity of understanding."

It cannot be said that our universities are not contributing their share toward the studious consideration of the problems of social reconstruction. Here is another striking book, this time from the University of North Carolina Press, although the author is an associate professor at the Pennsylvania School of Social and Health Work in Pennsylvania. In the opinion of more than one social worker Virginia P. Robinson in *A Changing Psychology in Social Case Work*²² has made a contribution that deserves the most thoughtful consideration. Even though one may not agree with all her conclusions, Miss Robinson traces the development of the relationship between worker and client and defines the present emerging relationship as "a dynamic new experience in which therapeutic change may take place." It is truly an illuminating study of value to parents, teachers, and all interested in the problems of human relationships. For one I am not disposed to agree with her contention that all the small social agencies must merge into more general groupings. Of course there are far too many at the present time and there must be some rearrangement in the interest of effectiveness, but a social service organization can be too big for the personal touch which all agree to be essential. There is at present a tendency toward overemphasizing professionalism to the detriment of the individual consideration and treatment now so generally regarded as universally essential.

²² Chapel Hill, N. C.: University of North Carolina Press. \$2.50.

A DAY WITH THE MONKEYS

FATHER, I have found your *chayotis*," came to us, as Fr. Saylor and I reached the porch of the *quinta*, the rest house.

We rushed around to the side where we heard the voice. There we caught a glimpse of Mary down among the banana trees. We slid down from one tree to the next over the wet, slippery, red clay until we reached Mary. And there, sure enough, hung the *chayotis* high up in the orange trees. Fr. Saylor called Augustine to come and help us.

Augustine, a tall, brown hillman, started up after them, his arms and legs twisted around the trunk of the tree in true monkey fashion. When he reached the top, he began to send the *chayotis* down to us.

"Ouch! that one stung!"

"Some weight to these!"

"You girls better let me catch them," ordered Fr. Saylor after a few fruitless and nearly disastrous attempts on our parts. We did.

In all we caught some twenty *chayotis*, which Fr. Saylor and Augustine carried up to the house.

But Mary and I were not content. We could see some large, fine fellows which had escaped Augustine's reach.

"I'm going up that other tree and see if I can't get some of those," said Mary.

How was she to get up? The first branch was twenty feet above the ground. If she could reach that, the rest would be easy. Looking around for some invisible steps, we found a long narrow plank under one of the banana trees. Just the thing! We propped it against the trunk of the tree. . . . Mary started up. What luck! She could just reach the first branch. Up she went. It began raining *chayotis* around my defenseless head. When Mary finally came down, we had collected about fifteen big ones.

What is a *chayoti*—a monkey? By no means. It's a creamy colored vegetable, served best like a baked potato, creamed with cheese.—*St. Andrew's Quarterly*, Mayaguez, Porto Rico.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

SCHOOLS FOR NEGROES

To the Editor of The Living Church:

MAY I, as one of the original organizing trustees and the first treasurer of The American Church Institute for Negroes, express my thanks for your editorial, *Our Schools for Negroes*, in THE LIVING CHURCH of March 21st?

From my more than sixty years of personal experience with schools and colleges throughout the South, both for Whites and Negroes, I feel warranted in saying that your plea has fullest justification. I will go further and say that no greater service to the country, and I venture to say, at the present critical stage of international affairs, to the world at large, could be rendered by members of our Church than to provide endowment as you urge. Only the amount that can be now used to good effect and wisely and economically is \$5,000,000 as a low figure. I speak with knowledge.

Your realization of the importance of this subject is, of course, finely emphasized by your printing of the report by Dr. Payne. May I correct one statement in his report: The Church, through its Institute for Negroes, gives only partial support to these various schools. The executives of two of these schools have to spend time outside of the Church constituency in raising a considerable proportion of the total amount; both Fort Valley and Voorhees. Both of these properties of large value were built up from funds contributed outside of our Church constituency. There is, therefore, every reason for a large provision by the Church for their ampler support and facility for the enlarged work that is so strongly called for.

May I add that while the Negro population of this country is ten per cent of the total, the noble gifts of beneficence have only allotted one per cent to the Negro? Many of our Church members are making large gifts to White institutions. I am sure if they knew the facts, as the officers and trustees of The Church Institute do, they would realize that no educational interest of any kind anywhere offers such sure and large reward in results as do gifts made to our Church Institute for Negroes.

Saratoga Springs, N. Y.

GEORGE FOSTER PEABODY.

"WHAT MEN FROM EUROPE BROUGHT TO AMERICA"

To the Editor of The Living Church:

RECENTLY I happened to be in the office of a member of our village board of education when he called my attention to a small volume lying on his desk, and which he said was being considered for use in the fifth grades of our grammar schools. It bore the title, *What Men From Europe Brought to America*, and is the joint product of Marion G. Clark, "director of elementary education, Montclair, N. J.," and Wilbur Fisk Gordy, "author of a *History of the United States*, etc.," and is published by Scribner's.

Glancing through it cursorily, I discovered these two gems of Church history:

Page 45: "The English tribes *knew nothing* of the Christian religion. They were heathen and worshipped Thor and Woden, as did the other German tribes living in northern Europe. Some time before the year 600 A. D. some missionaries came from Rome and others from Ireland. They taught the English about Christianity. King Ethelbert and *Queen Bertha* adopted the Christian religion, as did many of their people."

And this one on page 52: "He [King John] robbed the church and *would not obey the Pope* who was then the *head of all the Christian Churches in the world*." (Italics mine.)

One cannot but wonder when reading such statements as the above where some of the so-called writers of early European history, especially in its relation to the Christian Church, go for their source of information. The ignoring of the splendid work of the missionaries from Gaul, Scotland, and Ireland in what is now England centuries before Augustine was born; the fact that Queen Bertha was the daughter of a Christian prince and when she married Ethelbert brought with her to England a bishop and other clergy; that King John *did obey* the Pope; and that the Bishop of Rome was never, by the wildest stretch of imagination, the head of all the Christian Churches in the world, causes one to ponder as to just what qualifications a person should have who presumes to write impartial, non-sectarian history. . . .

Elmira Heights, N. Y.

(REV.) ERNEST L. HARVEY.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

IT MAY seem at first glance ridiculous even to connect two books so utterly different in structure, purpose, and approach as *Progress and Religion*, by Christopher Dawson (Longmans, \$4.00), and G. A. Johnston Ross' William Belden Noble Lectures, *Why Preach Christ?* (Harvard University Press, \$1.50.) Yet their theses are basically identical, the great importance of religion for the world. Furthermore, when read successively, they seem really complementary. Dr. Ross' book is an evangelical presentation of the call to the Christian ministry, intended specially for college men. Mr. Dawson's book is as far from superficial study of "the vital relation between religion and culture" based on the proposition that "every living culture must possess some spiritual dynamic which provides the energy necessary for that sustained social effort which is civilization." True, for the first few chapters one wonders if *Progress and Religion* be not simply another book on philosophy and comparative religions; but read to the end it supplies a rather profound and unusual philosophy justifying all that Dr. Ross is urging. The dictum that Christianity alone can save Western civilization, solve economic and international problems, and preserve for mankind whatever of good there is in modern progress is, of course, not new. Mr. Dawson's approach, however, is new (at least to this reviewer) and is distinctly fascinating.

Such a book cannot be skimmed over in a few minutes, nor does it belong to the group from which the topic-seeking preacher can find ready material for next Sunday's homily. It must be read and digested until it becomes a part of the mental background. *Why Preach Christ?* is naturally more immediately usable. In a sense, it is just another book on the ministry and one which, for Churchmen, possesses a very serious defect, its teaching about the nature of the Church. To Dr. Ross "the Church is essentially a voluntary association of persons brought together by their common recognition of the beauty and value of certain moral ideas or acts." He speaks earlier of "the intrusion of God" into human life but that the Church is at once the result and the continuing agent of that intrusion is not suggested. There is nothing of the Church as a living organism, bringing the life of God to men, and that misconception does injure for us the effectiveness of the later chapters. But in spite of that, *Why Preach Christ?* is immensely fine both for potential and actual ministers and priests. The chapter, How Jesus Functions in Religion, is one of the most glorious things of the sort this reviewer knows.

In comparison with these two books even the Rev. Joseph Fort Newton's *The New Preaching* (Cokesbury, \$2.00) fades into superficiality, and books on the mechanics of public speaking like Dr. J. Berg Esenwein's *How to Attract and Hold an Audience* (Noble and Noble, \$1.50) seem stilted and trite. The latter deals, of course, with the technique of public discourse. It contains much good advice and practical counsel but there are many others as good or better. Dr. Newton's book, however, was a distinct disappointment. It is beautifully written and was obviously planned along inspirational lines as a sort of word of cheer to preachers struggling with the homiletic problems of the present. But it left at least one reader with a sense that very little had been said very beautifully—perhaps almost too beautifully. "A marvelous sermon but I don't remember what he said."

W. F. L.

HUMAN INTEREST in the search for a philosophy of life is perpetual. Even in our technical age we are not without signs which point to the continued existence of that mystical Christian spirit which has always had an answer, one which can be stated over and over again. Mr. Abram Linwood Urban has done so in *A Temple of the Spirit: a Mystical Approach to Meanings in the World of Nature, and the World of Man*

(Boston: Richard G. Badger, \$2.00). He is one of those to whom nature speaks her various language—only faintly and intermittently with the hostility and shadow of evil that many have felt so strongly—but chiefly as a glory revealed, a nearness of the unseen. With the peculiar penetration of the mystic he sees the reconciliation of the ancient antithesis of the ideal and the real, and truth, beauty, and goodness realized "in a relation of oneness of will" with God. The cynic, the realist, the rationalist, the scientist, the esthete, he tells us, may miss the "Supreme Reality" which poet, prophet, and saint discern with inner certainty. These highly dowered intuitive minds do not fail to observe the tragedy of life, man's broken aspirations, and nature's apparent cruelties, but they see through and beyond to ultimate good, worshipping One who is perfect truth, beauty, and love.

Of course this for Christians is the only satisfactory explanation of the great mystery in which we are involved. One lays aside this small book, after an hour in its purifying atmosphere, with the thought that happy is he who can thus walk with goodness, recognizing the moral obligation which it has ever imposed upon man.

H. M.

THEODORE W. DARNELL'S, *After Christianity What?* (Brewer and Warren, \$3.00), as the title would indicate, starts with the burden of showing that Christianity has failed. This discussion is not without its interest. His contention is that Christianity is solely a religion of redemption and that no true Christian is interested in this world, this life, or his fellow man. He then goes on to show that leaders of Christianity, realizing its failure, pushed by science and the loss of young people, have read into the record, i.e., the Bible, interpretations which are manifestly not there. This section is full of new material for New Testament scholars in that it makes a twofold division of the words of Jesus as either "sermons" or "instructions to the Apostles"; it nonchalantly asserts that Peter convinced Jesus of His Messiahship; the story of the rich young man is intended to give us Jesus' idea of private property and others equally acute in their exegesis.

In the next section, after quoting other definitions of religion to the extent of thirty pages, Mr. Darnell gives his own as "that attitude of mind and devotion of ability which, prompted by the scientific spirit, raises life's ordinary interests from means of personal gratification to means of creative living for all." "Religion, then," is scientific altruism and the purpose of religion is the creation of men with a perfect technique of social welfare. The author then goes on to show how this new "religion" applies in business, pleasure, and politics and closes by predicting a brilliant future for it. This book is a good chance to see how strong are the grounds and how thorough is the scholarship of those who would have a religion without a God.

W. G. W.

Sindiga, the Savage, by Eric A. Beavon (Harpers, \$2.00), is a novel which has for its purpose the graphic depiction of the effect of white man's advent on native life in Africa, and to give those unacquainted with the African a sympathetic insight into his character and outlook. The characters are all native East Africans and much is told in narrative form of tribal industry, worship, customs, and warfare. The first half of the book is devoted to giving an accurate picture of life before the incursion of the white man. The second part of the book illustrates well the confusion—in the native mind—of modern civilization and Christianity; each means both to the African, and the missionary is benefited and handicapped accordingly. Leisure time is made profitable to the reader by this author.

W. S. H.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, D.D.
Social Service, CLINTON ROGERS WOODRUFF.
Advertising and Circulation Manager, D. A. IVINS.

Published by MOREHOUSE PUBLISHING CO.,
1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

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UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

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Church Calendar



APRIL

- 25. Saturday. St. Mark.
- 26. Third Sunday after Easter.
- 30. Thursday.

MAY

- 1. Friday. SS. Philip and James.
- 3. Fourth Sunday after Easter.
- 10. Fifth (Rogation) Sunday after Easter.
- 11. 12. 13. Rogation Days.
- 14. Thursday. Ascension Day.
- 17. Sunday after Ascension.
- 24. Whitsunday.
- 29. 30. Ember Days.
- 31. Trinity Sunday.

KALENDAR OF COMING EVENTS

APRIL

- 28. Church Congress, Cincinnati, Ohio.
- 29. Meeting of National Council.

MAY

- 3. Conference on the Ministry, Bexley Hall, Gambler, Ohio.
- 5. Conventions of Albany, Central New York, North Carolina, Pennsylvania, and Vermont.
- 6. Synod of Eighth Province, Trinity Cathedral, Phoenix, Ariz.
- 10. Convention of Montana.
- 12. Conventions of Bethlehem, Delaware, New York, and West Missouri.
- 13. Conventions of West Texas and West Virginia.
- 16. Fourth Annual Business Meeting and Conference of Y. P. F., diocese of Erie, Ridgway, Pa.
- 17. Convocation of North Dakota.
- 18. Conventions of Long Island and Western New York.
- 19. Conventions of Connecticut, Erie, Fond du Lac, Maine, Newark, New Hampshire, Rhode Island, and Southwestern Virginia.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

- 27. St. Barnabas', Omaha, Neb.
- 28. Annunciation, Philadelphia, Pa.
- 29. St. Andrew's, Stamford, Conn.
- 30. St. Mark's, Cleveland, Ohio.

MAY

- 1. All Saints' Cathedral, Albany, N. Y.
- 2. All Saints', Bergenfield, N. J.

APPOINTMENTS ACCEPTED

DALES, Rev. PHILIP A., formerly curate at St. Mark's-in-the-Bouwerie, New York City; to be priest-in-charge of Holy Trinity Church, Hillsdale, N. J. (N'k.)

DOWDELL, Rev. VICTOR LYLE, Ph.D., formerly locum tenens of Christ Church, Corning, N. Y. (W.N.Y.); to become director of Training School for Clergy, Sancture, Porto Rico. Address, Romero St., No. 11, Sancture.

JONES, Rev. THOMAS RAYMOND, formerly rector of Christ Church, Oswego, N. Y. (C.N.Y.); to be rector of St. James' Church, South Pasadena, Calif. (L.A.). Address, Fremont Ave. and Monterey Rd., South Pasadena.

RATHEBUN, Rev. GEORGE ST. JOHN, formerly non-parochial priest of the diocese of Maryland; to be rector of St. Barnabas' Church, Detroit.

SAVAGE, Rev. CHANNING F., formerly vicar of Christ Church, Moline, Ill. (Q.); has become rector of that church. Address, 1717 8th Ave., Moline.

VAN HISE, Rev. E. C., formerly priest-in-charge of Christ Church, Sidney, Neb.; to be priest-in-charge of Trinity Church, Thermopolis, Wyo.

WALKER, Rev. JOSEPH ROGERS, formerly rector of Trinity Church, Demopolis, and St. Michael's, Faunsdale, Ala.; to be rector of Trinity Church, Apalachicola, Fla. Address, 79 6th St., Apalachicola, Fla.

ZUVER, Rev. DUDLEY D., formerly rector of Calvary Church, Bayonne, N. J. (N'k.); to be assistant at Christ Church, Short Hills, N. J. (N'k.), with particular charge of the educational work of the parish.

RESIGNATION

COLONY, Rev. D. C., as curate of Church of the Good Shepherd, Rosemont, Pa. Effective May 1st.

NEW ADDRESSES

TURRILL, Rev. W. B., assistant at Trinity Church, Seattle, Wash., formerly 619 Eighth Ave.; 2716 Franklin Ave., Seattle.

WATSON, Ven. WILLIAM, archdeacon of Mexico, formerly 7 Naranjo 184; 5 Gabino Barreda 106, Mexico City.

ORDINATION

DEACON

MARYLAND—On April 12th the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, ordained OSCAR CLINTON TAYLOR to the diaconate in Emmanuel Church, Cumberland. The candidate was presented by the Rev. Henry F. Kloman and the sermon was preached by the Rev. Dr. M. Bowyer Stewart of the General Theological Seminary.

CAUTION

JONES—Caution is recommended to the clergy, particularly in the east, in dealing with one MAURICE JONES, professing to be a Canadian Churchman. He is about six feet tall, has bushy red hair, and is extremely thin and emaciated, admittedly addicted to heroin. It is said his usual approach is to attend the early service and to faint as the congregation is leaving. Asks help on the basis that he has recently taken the "cure" and wants to find employment in order that he might recover his health to prepare for "missionary work among drug addicts."

Further information from the Rev. HOWARD D. WHITE, St. Mark's Church, Tarrytown, N. Y.

DIED

AUSTIN—In Malden, Mass., April 14th, Mrs. ISABELLA AUSTIN of Everett entered the larger life, in her 77th year. Funeral services were held in Grace Church, Everett, Mass., April 17th, conducted by the Rev. William H. Pettus, rector. Interment in Glenwood Cemetery, Everett, Mass.

"Blessed are the dead, who die in the Lord."

BARBER—On Friday, April 10th, there passed from earth to Paradise the spirit of SALLY WOLFENDEN BARBER, beloved wife of the Rev. H. Hobart Barber, rector of the Church of the Good Shepherd, Augusta, Ga. Interment in Westover Cemetery, Augusta, Ga.

"Jesus lives! henceforth is death
But the gate of life immortal;
This shall calm our trembling breath,
When we pass its gloomy portal."
Alleluia!"

COPPUCK—Entered into rest at Mount Holly, N. J., on Good Friday, April 3d, MARY LETITIA COPPUCK, daughter of the late Joseph C. and Mary M. Coppuck, aged 94 years.

The burial office was said in St. Andrew's Church, Mount Holly.

RAFTERY—ADELAIDE E. BRAINED Raftery, widow of the Rev. O. H. Raftery, D.D., died on March 27th at her home in Portland, Conn.

MEMORIALS

Frederick William Harriman

Entered eternal life February 19, 1931. FREDERICK WILLIAM HARRIMAN.

In the passing of the Rev. Dr. Harriman there has been withdrawn from earthly life a personality of more than ordinary culture and refinement, in which learning and love, scholarship and service went ever hand in hand. Never, perhaps, of robust constitution, yet length of days he gave in distinguished achievement, and both quantity and quality of life were his.

Born in 1852, of a family which for three generations furnished clergymen, he was graduated from Trinity College in 1872, and Berkeley Divinity School in 1876, and ordered deacon in 1876, and priest in 1877, by Bishop John Williams.

Besides rectorships in Winsted, Portland, and Windsor, Conn., the last named for thirty-four years, Dr. Harriman held many important positions, all of which he adorned. As teacher of the classics in the old Episcopal Academy of Connecticut, as secretary seventeen years of the diocese of Connecticut, as secretary, treasurer, and director of the Church Scholarship Society, as commissioner of the American Church Building Fund, as archdeacon of Hartford, as deputy to five General Conventions, and as a hard working official in various other organizations, he gave unsparingly of his rich judgment and ability, and always with fine courtesy. His was a knightly character, a life consecrated to service to God and man.

J. CHAUNCEY LINSLEY,
GEORGE T. LINSLEY,
SAMUEL R. COLLADAY,
WILFRED L. GREENWOOD.

Anne Lawrence

In grateful happy memory of ANNE LAWRENCE, who entered into life eternal April 23, 1922.

William Richmond Peters

WILLIAM RICHMOND PETERS, vestryman, warden, and treasurer, St. Michael's Church, 1872-1931.

In the passing of our beloved and admired fellow-worker, William Richmond Peters, this church laments the loss of a devoted parishioner and loyal friend. His lay ministry—for such it truly was—to the temporalities of this parish, was one notable not only for length of time but for steady and unselfish devotion, which transformed an office and a name into a spiritual service.

Succeeding as treasurer to Mr. James F. DePeyster, who had served this church faithfully and well since 1813, Mr. Peters, a young man lately out of college, became as vestryman and treasurer a tower of strength to his father, the Rev. Thomas McClure Peters, then rector of St. Michael's Church. Through the many changes in this neighborhood, from a suburban village a day's journey from the city of New York to the downtown area it is today, he watched over the interests of St. Michael's with wisdom, devotion, and a rare modesty. The church is also gratefully mindful of the fact, that Mr. Peters' grandfather, father, and brother served her, as successive rectors, for ninety-nine years.

It is, therefore, the wish of every communicant and member of this church, that, however inadequately, we here record our gratitude to Almighty God for so distinguished and faithful a ministry as that of our beloved friend and fellow-worker.

Signed:

THE RECTOR, WARDEN, AND VESTRYMEN.

MINUTE

Rev. Parker Corey Manzer

On Palm Sunday morning, March 29, 1931, at his home in East Orange, N. J., the Rev. PARKER COREY MANZER, chaplain of the City Mission of the diocese of Newark, entered into the rest of Paradise. For twenty-six years a priest he had done faithful, valiant, and effective work for the Church. The different parishes he served, before beginning his work as chaplain of the City Mission of the diocese of Newark, received great blessing from his pastoral care. His unfailing courtesy and kindness endeared him to all hearts, and his genuine, simple godliness adorned the sound doctrine which he steadfastly preached. Although he had been chaplain of the City Mission only a short time his kindness, his sympathy, his thought for the forgotten people under his care, made him greatly beloved. His place will be hard to fill. He was always ready to help his brother clergy, and gave himself without stint. He lived a simple, modest, unassuming life. He walked the streets shoulder to shoulder with other men, and always stood by them as one of them, without seeking distinction, without claiming honor, satisfied to have for his reward the mere satisfaction of duty well performed, a life well lived, happiness scattered to others with unselfish hands. His ambition was not for self but to utilize the life that was his in order that a broader and wider life might come to those with whom he came in daily contact. His brethren of the clergy, gathered at the burial service in Grace Church, Orange, N. J., on Wednesday, April 1st, record this minute of their love and respect, to be sent to the bereaved family and published in the Church papers. *Requiescat in pace.* Amen.

April 18, 1931.

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HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

RETREATS

A DAY OF DEVOTIONS FOR STUDENT and graduate nurses of New York and vicinity will be held at the Church of St. Mary the Virgin, 46th St., between Sixth and Seventh Aves., New York City, on Sunday, April 26th. The conductor will be the Rev. William M. V. Hoffman, Jr., S.S.J.E., of St. Francis' House, Cambridge, Mass. Holy Communion will be celebrated at 9:45. High Mass with sermon by Fr. Hoffman at 10:45. The afternoon session will commence at 2:30. Breakfast, luncheon, and supper will be served. Any who expect to be present at these meals are asked to notify SISTER MARY VIRGINIA, S.H.N., 133 West 46th St., New York City, before Thursday, April 23d. An opportunity will be given for contributing towards the expenses of the day.

RETREAT FOR CLERGY AND CANDIDATES at Holy Cross Monastery, West Park, N. Y., from Monday night, June 8th, to Friday morning, June 12th. Please address GUESTMASTER.

CHRIST SCHOOL for boys, Arden, N. C., has completed and occupied the new dormitory given by the Woman's Auxiliary as part of the corporate gift of the current triennium.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco
261 Fell Street, HE mlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. LaSalle Street
REV. WILLIAM BREWSTER SPOSKOFF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confession: Saturday, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church schools, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M., and 8:15 (except Thursdays); Evensong, 5 P.M. Thursdays and Holy Days, additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. DON FRANK PENN, Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5, 7 to 8 P.M.
Telephone: Kingston 1265.

Cathedral of St. John the Divine, New York City
Amsterdam Avenue and 11th Street
Sunday: The Holy Communion, 8:00 A.M.; Children's Service, 9:30 A.M.; Morning Prayer, Holy Communion, and Sermon, 11:00 A.M.; Evening Prayer, 4:00 P.M. Week-days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York
46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sundays: Low Masses, 7:30, 8:15, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00, 9:30.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noontday Services Daily 12:20.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 11-12; 3-5; 7-9.
Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communion, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. & N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Mass: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRV, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTAC, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday and Festivals, 11:00 A.M., E. S. Time.

WTCC, SAVANNAH, GEORGIA, 1260 KILOCYCLES (238 meters). St. John's Church. Vesper service every Sunday, 6:00 P.M., E. S. Time. Chimes, 5:45 P.M. Rev. C. C. J. Carpenter, rector. W. B. Reeve, organist.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

Church of St. Mary the Virgin. 145 West 46th St., New York City.

The Story of St. Mary's. The Society of the Free Church of St. Mary the Virgin, New York City, 1868-1931. Edited by Newbury Frost Read, secretary of the trustees. \$1.60, post free.

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American agents.

Prayer Book Counsel and Penances. For the Use of Confessors. Arranged by Ralph Huie Le Messurier, assistant priest at Holy Trinity Church, Stroud Green. 80 cts.

Society for Promoting Christian Knowledge. 9 Northumberland Ave., London, W. C. 2, England.

Church Bookstore. 281 Fourth Ave., New York City. American agents.

El Libro de Oración Común. Abridged. Cloth, 40 cts.

El Libro de Oración Común y Administración de los Sacramentos y otros Ritos y Ceremonias de la Iglesia conforme al Uso de la Iglesia Protestante Episcopal de Los Estados Unidos de América. Juntamente con el Salterio o Salmos de David. Leather, \$2.00.

Lothrop, Lee & Shepherd Co. 275 Congress St., Boston, Mass.

When I Was a Boy in England. By Ivan G. Grimshaw. Illustrated from Photographs. \$1.25.

Lucky Shot. A Story of Bent's Fort. By Louise Platt Hauck. Illustrated by Harold Cue. \$1.50.

Polly's Shop. By Edna A. Brown. Illustrated by Antoinette Inglis. \$1.50.

Bar-Rao. The Biography of a Raccoon. By Vance Joseph Hoyt, author of *Silver Boy*. With Illustrations from Photographs by the Author. \$1.50.

A Son of "Old Ironsides." The Story of a Boy on the United States Frigate *Constitution* during the War of 1812, when she was "A Whole Navy." By John Stuart Barrows. Illustrated by Frank T. Merrill. \$2.00.

Richard R. Smith, Inc. 12 East 41st St., New York City.

The Jew and His Neighbour. A Study of the Causes of Anti-Semitism. By James W. Parkes, M.A. \$2.00.

Producing Your Own Plays. By Mary M. Russell, M.A., author of *Pageants for Special Days in the Church Year, Dramatized Missionary Stories, Dramatized Bible Stories for Young People.* \$2.00.

Church in New Zealand Suffers Tragic Blow in Unprecedented Earthquake

Dr. Batty, New Bishop of Newcastle, Enthroned—State of Political Affairs in Australia

(The Living Church News Bureau)
Sydney, New South Wales, March 16, 1931}

THE NEW ZEALAND CATASTROPHE OF last month has now revealed definitely its tragic blow to the Church in its awful toll of disaster. It will be remembered by the cables at the time that an unprecedented earthquake had occurred. Not a shop was left standing, and most of the public buildings collapsed in the ill-fated town of Napier, the principal city on Hawkes Bay in the North Island. At the time of the upheaval, the streets were turned into a heap of bricks and iron. Great fissures gaped all along the main roads. At the Cathedral of St. John, a celebration of the Holy Communion was taking place. Dean Brocklehurst was the celebrant. Suddenly there was confusion among the fairly large congregation. The dean was stricken down by falling masonry and suffered the injury of a broken back, while others were pinned beneath great girders and debris. The building, which is a very fine gothic structure of brick with large proportions, crumbled to the ground and soon caught fire. The terrible result can be imagined. In the Cathedral grounds stood a large war memorial cross of stone, and although every other monument in the town was either broken or uprooted, the cross remained undamaged. The Roman Catholic seminary at Greenmeadows, quietly nestling in the hills, was also demolished, and in its fall two priests and several students were killed.

BISHOP OF NEWCASTLE ENTHRONED

The Rt. Rev. de Witt Batty, the newly elected Bishop of Newcastle in succession to the late Dr. G. M. Long, who was formerly Bishop Coadjutor of Brisbane, was recently enthroned in the Newcastle Ca-

thedral, when the Primate, the Most Rev. J. C. Wright, D.D., the Most Rev. Gerald Sharp, D.D., Archbishop of Brisbane, and several diocesan bishops attended. The Archimandrite of the Orthodox Church was also present. Clergy traveled from all over the states to participate in the ceremony. The sermon was preached by the Primate, who in his remarks made touching reference to the late Bishop Long, also commended the new Bishop to the diocese, and extended the good wishes of the whole province of New South Wales and the prayers of the Australian Church.

STATE OF POLITICAL AFFAIRS

The political state of affairs in Australia is causing widespread anxiety to the Church, and developments are rapidly nearing a very critical condition for the whole community. Unemployment has reached an alarming stage, and thousands are living on the government dole. Hundreds of businesses have closed and Australian credit is very low; the exchange rate of money between England and Australia is £130 for every £100. Political extremists in power are talking of repudiation of loan debts and also of intention of inflating the currency. The country is full of perplexity. Federal and state parliaments are at their wits end, and members are quarreling with each other. The Primate has called for special prayers, and individual bishops have found it their duty to speak what they have thought to have been necessary messages to the country. The churches generally are struggling against decreased finance, and bravely endeavoring to encourage worried parishioners to endure faithfully the times of distress, while the rectories are inundated with charity appeals. The situation generally has never been known to be so serious in the history of the country. R. HARLEY-JONES.

PAPER-COVERED BOOK

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American agents.

Simple Meditations and Intercessions on the Stations of the Cross. By Elizabeth Morison. 40 cts.

BULLETIN

Seabury Divinity School, Faribault, Minn. *Seabury Divinity School, Faribault, Minnesota. Catalogue Number, 1930-1931.*

PAMPHLETS

Carnegie Endowment for International Peace. Division of Intercourse and Education. 405 West 117th St., New York City.

Annual Report of the Director for the Year 1930. Nicholas Murray Butler.

Church Outlet Publishing Co., Inc. Westfield, Pa.

The Seven Ages of the Church. The Epochs of Her Seven Mightiest Leaders. Fifty Questions and Answers. Intended to Simplify Church History, Making Approximate Dates Easy for all to remember with Special Reference to the English-speaking World. By Floyd Appleton, Ph.D., rector, St. Paul's, Woodbury, Conn. 10 cts. each, \$9.00 per hundred.

YEAR BOOK

St. Bartholomew's Church. Park Ave. and 51st St., New York City.

Year Book of St. Bartholomew's Parish, New York City, 1931.

PILGRIMAGES TO CHURCHES AT CHARLESTON, S. C.

CHARLESTON, S. C.—On the Sundays after Easter, following the long established custom of other years, the Church people of Charleston are making their annual pilgrimage to three of the most ancient churches of the diocese—St. James', Santee; St. James', Goose Creek; and the Old Sheldon Church ruins near Beaufort.

St. James', Santee, was erected in 1706, but was destroyed twice, after which the present church was erected which is in a fine state of preservation.

St. James', Goose Creek, was erected in 1713. It contains twenty-four pews of the old square box type, and the aisles are paved with flagstones. The royal arms of Great Britain are conspicuously displayed on the arch of the chancel, supported by four pilasters. Tradition says that the building was spared by the British soldiers during the Revolution because of this fact.

The Rt. Rev. Albert S. Thomas, D.D., Bishop of South Carolina, preached the sermon at the annual service held at the ruins of Old Sheldon Church on April 19th. The Rev. R. Maynard Marshall, rector of St. Helena's Church, Beaufort, conducted the service.

London Churches Crowded at Services On Good Friday and on Easter Day

Propose Standard Method of Saying Mass — Oxford Conference of Evangelical Churchmen

The Living Church News Bureau
London, April 10, 1931

AN ABNORMALLY WET GOOD FRIDAY AND Easter Day had one good effect, in that most London churches were well-filled on both days. But climatic conditions necessitated the abandonment of the many outdoor processions which have in the last few years been a marked feature on Good Friday.

The Bishop of London, as usual, preached at St. Paul's Cathedral, on Easter Day evening, and spoke to a crowded congregation in his characteristically fatherly way.

ARCHBISHOP REACHES PALESTINE

The Archbishop of Canterbury has by this time reached Palestine. He was at Athens yesterday week, and, before leaving, called on the Archbishop of Athens. With regard to his Grace's visit to Jerusalem, an interesting article appears in the April number of *Lines of Communication*, the monthly magazine of the Anglican Church in Jerusalem, from which I quote the following:

"Shortly after Easter we are looking forward to an all too short visit from his Grace the Archbishop of Canterbury, planned as long as two years ago, when his previous visit had to be postponed owing to an unforeseen change in the plans of his host, Mr. Pierpont Morgan. It is a pity that some even of the London papers should have repeated the canard that the earlier visit was cancelled owing to a protest from the Vatican. The suggestion is as discourteous to the Vatican as to the Archbishop, and the fact that he is coming now should of itself be enough to disprove it, even if it had not been authoritatively denied two years ago.

"It is not possible yet to give any details of his Grace's program, or even of his exact dates. He is still far from well, and we fear he will not be able to do as much as we, and we imagine he, would have hoped. The Churches of the East are anxious to do honor to the Primate of a sister-communion, and to show their appreciation of his great services at Lambeth last year and in 1920, but the double restrictions imposed by his own health and by the subtle intricacies of that delicate institution, the *status quo*, will necessitate considerable curtailment of the ceremonial side of the reception they would wish to accord him. Fortunately, the limitation of its outward expression cannot affect the reality of the feeling that exists toward him."

PROPOSE STANDARD METHOD OF SAYING MASS

The proposal made by Bishop Chandler some three months ago, with a view to the general acceptance of a standardized method of saying Mass with the use of the Prayer Book of 1662, has been discussed from various points of view. Bishop Chandler brought his proposal before the council of the English Church Union, who referred the matter for consideration and report to the Central Council of Catholic Societies.

That council considered the matter not unfavorably. They were so far impressed with the importance of the suggestion as to make a recommendation to the coun-

DR. LANG VISITS HOLY PLACES

JERUSALEM—The Archbishop of Canterbury, Dr. Lang, spent Friday and Saturday, April 17th and 18th, visiting both Christian and Moslem holy places, including the Church of the Nativity at Bethlehem, where he was received by Greek Orthodox and Armenian ecclesiastical leaders; the Garden of Gethsemane, the subterranean Crusaders' Chapel in the old city near the Church of the Holy Sepulchre, the Ophthalmic Hospital, and the new Scottish War Memorial Hospital.

On Saturday afternoon the Archbishop and his party visited the Mosque of Omar, where the mufti and sheiks received them.

cil of the E. C. U., which was considered at the meeting held on March 18th, and met with approval.

The recommendation of the central council was as follows:

1. That it is desirable that an effort should be made to ascertain by inquiry whether there would be any large amount of agreement among priests to adopt a uniform and standardized method of saying Mass.

2. That the question should be asked whether those receiving the inquiry would approve, as a temporary measure, a simple rearrangement of the 1662 order, as originally proposed by Bishop Chandler, with these additional alterations:

(a) The restoration of the "Gloria" to its proper place.

(b) The substitution of the "Kyries" for the Commandments.

(c) The removal of the Communion Devotions until after the Priest's Communion.

It may be useful to recapitulate the six points put forward by Bishop Chandler. They are in brief:

(1) The right of the parish priest to perpetual reservation for the communion of the sick and those unable to be present at Mass.

(2) A simple form of "Devotions" to be approved by the bishop of the diocese.

(3) The right of the clergy and laity of a diocese to a voice in the appointment of the bishop.

(4) A rearrangement of the 1662 liturgy, with the canon unbroken, but no additions, to be sanctioned by the bishops, and adopted by all Anglo-Catholics.

(5) General recognition that Anglicans have freedom which other Catholics, and in particular other parts of the Western Church, do not possess, and that this intellectual freedom gives our Catholicity greater reality.

(6) Intelligence must be used in corporate worship, and there must be no mumbled, inaudible, or Latin services.

PLAN OXFORD CONFERENCE

The Oxford conference of Evangelical Churchmen will be held at St. Peter's Hall, Oxford, April 13th, 14th, and 15th, under the presidency of the Rev. C. M. Chavasse. The general subject is The Basis of Anglican Doctrine and Fellowship, which will be considered (a) as set forth in the Thirty-nine Articles (paper by the Rev. S. C. Carter, of Bristol); (b) in relation to the Orthodox Eastern

Church (the Rev. F. S. Cragg); (c) in relation to the Old Catholic Church (Canon Mackean, of Rochester); (d) in relation to the other Reformed Churches (the Rev. W. D. Sykes, St. John's Hall, Highbury). The Rev. G. F. Irwin, vicar of Wandsworth, will contribute the closing paper on The Church of England and the New Missionary Churches.

GEORGE PARSONS.

TOKYO TOPICS

TOKYO, JAPAN—The House of Bishops completed its deliberations on March 26th, after paying brief visits to St. Margaret's School and the Church Publishing Society's new shop and warehouse, with all of which they expressed themselves as much pleased. They decided upon Osaka as the place for the next meeting of the general synod, to take place on April 13, 1932. At the same time and place will be held a general conference of all the Church's workers. Bishop McKim was unanimously reelected chairman of the House of Bishops, and of the synod.

The graduation exercises of St. Paul's University were held on March 21st, at which time addresses were made by Bishop McKim and the American Ambassador, Mr. Forbes. The graduates numbered 143.

At the close of the bishops' meeting, taking advantage of the presence of all the bishops in Tokyo, the central committee on reunion of the Nippon Sei Kwai, arranged for a general meeting on the subject The Lambeth Conference and Reunion, on the afternoon of March 27th. Bishop Matsui of Tokyo presided. Bishop McKim made the opening address, giving the history of the movements toward reunion that have been undertaken in the English and American Churches. Bishop Lea, of the English missionary district of Kyushu, spoke at length on the Relation of the Anglican Communion to Non-Episcopal Churches, and was followed by Bishop Walsh, of the English missionary district of Hokkaido, who spoke on the Relation of the Anglican Communion to Episcopal Churches. These two addresses covered briefly but very thoroughly the points of contact with all other Christian bodies; they seemed to bring clearly into view the fact that there is a danger in too rapid progress toward reunion in any one direction without due consideration of our Church's relation to the whole of Christendom. Although the speakers did not say so, the facts presented made it evident that progress toward the greatly desired goal must still be made very deliberately.

A step forward of great moment in the educational work of the mission in Japan is being taken this year by the opening of a primary school in connection with St. Margaret's School, in the suburbs of Tokyo. The new school, due to open this month, has already an enrolment of some thirty children, which is considered quite satisfactory, inasmuch as this is only for one class, additional classes coming on with each new school year until the whole is complete.

Bishop McKim has appointed the Rev. Harold C. Spackman, M.A., of St. Paul's University, chaplain to the English-speaking congregation of Holy Trinity Church, Tokyo, as well as to the foreign department of St. Luke's Hospital. Mr. Spackman will not remove to the chaplain's residence next to the church until the summer, and will continue to serve as librarian of the university, a post which he has made of real usefulness, and filled with great success.

The Church of Alexandria and The Validity of Anglican Orders

No Formal Recognition Received from Antioch—Note on the Antioch Dispute

L. C. European Correspondence)
Wells, Somerset, England, March 11, 1931}

THE FACT THAT THE CHURCH OF Alexandria has formally and synodically acknowledged the validity of Anglican orders, and has withdrawn the caveat that it felt bound to register on the subject some eight years ago, has already been noticed in THE LIVING CHURCH. It was, in fact, in the words of the prelate under whose influence the decree was passed, the "Christmas gift" of the Church of Alexandria to the Church of England. It is now the case that, of all the "great and ancient patriarchates of the Orthodox Church," only one, Antioch, has not yet sent formal recognition of Anglican orders, and Antioch is, as is known, unhappily inarticulate at the time for domestic reasons.

Of the other autocephalous Churches, the most venerable and ancient of all, Cyprus, has also sent formal recognition, and it is known that the fact is not questioned in the other and younger patriarchates like Serbia and Roumania, which sent delegates to Lambeth and agreed to what was put forward by the body of the delegation there.

It may, however, be of interest to American readers to know how the thing was done at Alexandria, and we therefore give a brief abstract of the speech made by the Patriarch Meletius to his synod, after which it passed the resolution that we know. We follow the version given in the periodical *Pantæus*, the official organ of the patriarchate.

After describing how the Orthodox delegations had been invited to Lambeth, and their independent acceptance of the invitation, the Patriarch continued:

"What was achieved at Lambeth was altogether beyond and above our expectations. All of the delegations of various autocephalous Churches had been willing enough to come on invitation, but by no means all expected that much would be accomplished when they did come, and in fact were prepared to stand on their defense, expecting to be asked to yield some point or points of Orthodox Church doctrine. As a matter of fact, we neither yielded, nor were we ever asked to yield, one iota of the teaching or doctrine of the Orthodox Church; further, in what we approved as in accord with such doctrine, we were not asked to approve anything but the official and authorized doctrine of the Anglican Church. What was submitted to us was not the personal opinions of any man or any party, nor was it any vague formula meant to plaster over and conceal real differences, and give an illusive appearance of union where none really exists. It was the official doctrine of the Anglican Church, documents either contained in her formulae, or put forward by authority long since and never challenged, to which we gave our approval.

"Also, the atmosphere that we found existing in the discussion was one of love and respect for the Orthodox Church, as the repository of the ancient and Apostolic tradition. The Anglican bishops did not come to us in any spirit of patronage, nor as seeking to proselytize either the whole Church or any members of it. They sought union with us because of the spiritual power that will accrue to both of us from

the union of Christians in the Lord, and not for any worldly motive.

"For us, the Orthodox bishops thus invited, we felt this atmosphere. Some of us came with a strong prejudice against the Church of England, partly because our own ancient traditions are of such a different type from hers, partly because we had received, by tradition of a less venerable kind, ideas about the Church of England so different from those which we now felt ourselves breathing in. Feeling this atmosphere, and being influenced by it, it was borne in upon us that of a truth these men are of the flock of the Master, and we of the Orthodox Church need union with them."

The Patriarch then put before his synod in some detail the actual points discussed in the conference, on which unanimous agreement was reached. These have been already put before the readers of THE LIVING CHURCH. He then continued:

"We discussed these points then with a committee that represented all the parties in the Church of England, and we reached conclusions, in discussion with them, that were subsequently submitted to the Lambeth Conference, and approved unanimously by it. This is not to say that such approval was given by the governing synod of the Anglican communion. The Lambeth Conference is not a synod, though it must be confessed that, to a prelate of the Eastern Church, accustomed to work in synods, it is hard to say what the Lambeth Conference lacks that a synod proper should have. Still, as it says of itself that it is not a synod, it cannot be given the character. Synodical approval must be given in some form, to any scheme of union that may be brought forward.

"Of course, there are other obstacles in the way, besides that formal one. Some of these obstacles arise from the historic past of the Church of England, some from the present difficulties of the Orthodox Church. Some, it must be admitted, from difficulties raised by those, among the Protestants and Romanists, who for various reasons do not wish to see this union brought about. The 'established status' of the Church of England brings its own set of problems with it; it has certainly had this effect, that in the past it has made it impossible for the Church of England to speak with her own voice and express her own feelings; has made her, in a word, inarticulate. If, however, the Church of England has been unable to give conciliar expression to her mind for one set of reasons, the Orthodox Church has been under just such an inability herself, for different reasons. We, too, need a modernized statement of the teaching of the Church made by authority, as a means, among other objects, of stemming the proselytizing work of Rome among us. Only a full and free council of the Church can do this, and that at present we of the Orthodox cannot have, though all thoughtful men admit that it is a thing that has been wanted for years among us.

"So we of the Orthodox and the Anglicans both alike need union, not so much for mutual help against our enemies—even though it is true that those enemies are the same—but for mutual help in our work in the vineyard of the Lord.

"Further, what we need and work for is union, not dominion of one over the other; a union that will be according to the prayer of Christ, and a union that can include all, one in which Rome, for instance, can take the place of honor that we acknowledge to be hers by right, and which we keep empty for her.

"Of course, the work has its difficulties, but the leaders in both our Churches, Cosmo of Canterbury and Photius of

Constantinople, know their work and their object. Previously, we hoped for union, as we have hoped for years past. Now we know that we are on the way to it. We are moving and we know what we want to do.

"The commission of theologians representing the two Churches has already been appointed,* and will soon be at its work. A way will be found which leads to the one faith, and to the worship of the one Lord."

THE ANTIOCH DISPUTE

With deep thankfulness we are able to add a piece of good news to our recent note on the peril of schism at Antioch. Both of the rival candidates, Arsenius of Laodicea (locum tenens of the patriarchate) and Alexander of Tripoli, have agreed to refer the matter to the arbitration of the three "great patriarchates": Constantinople, Alexandria, and Jerusalem. *Laus Deo.*

W. A. WIGRAM.

*The commissioners are in process of appointment. The Exarch Germanos of Thyatira represents Constantinople, the Bishop Nicholas of Hermopolis stands for Alexandria. The names of others will become known in due course. On the Anglican side, Bishop Headlam of Gloucester takes his place almost of right. The Bishops of Gibraltar and Dublin are also members, and as theologians, Drs. Goudge and Greensted, and Canon Douglas. It is hoped that representatives of the American Church will also be able to sit, but the illness of the Archbishop of Canterbury has caused some delay.

STUDENT CONFERENCE

• AT SEWANEE

SEWANEE, TENN.—Bishop Stewart of Chicago, who also heads the College Work Commission of the National Council, was a leading figure of the Sewanee conference to consider the ministry, April 10th to 12th. Over fifty students from fifteen southern colleges assembled at the University of the South to consider the claims of the Christian ministry. Among their leaders were the Rev. W. Brooke Stabler, secretary for student work of the National Council, with his assistants, Coleman Jennings and the Rev. Thomas J. Wright; Dr. Arthur M. Sherman, formerly president of Boone University, China; the Rev. Moultrie Guerry, chaplain of the University of the South; Dr. O. deW. Randolph, headmaster of the Virginia Episcopal School for Boys; Prof. A. C. Zabriskie of the Virginia Seminary; the Rev. John Crocker of Princeton; the Rev. T. H. Evans, University of Alabama; the Rev. Thomas Dudley, Kingsport, Tenn.; Dr. C. B. Wilmer, Sewanee Theological School; the Rev. Dr. Oliver J. Hart, Chattanooga; and Bishop Juhan of Florida. The conference was made possible by the University of the South and Z. C. Patten of the National Council. Men outstanding in college life were asked to consider the ministry as a possible calling, and their leaders in a carefully planned program and in personal conferences put the implications of the ministry before them. The idea behind the conference was, "The Church needs not more clergy but better ministers."

BISHOPS OF AIDED DIOCESES MEET IN ST. LOUIS

ST. LOUIS, Mo.—Thirty-six bishops were in conference for two days at the Bishop Tuttle Memorial, April 15th and 16th. They represented the interests of those dioceses in this country which receive help from the National Board of Domestic Missions. Their findings will be made public at the General Convention to be held in Denver next September.

The Rt. Rev. I. O. Stringer, Bishop of Yukon, Elected Archbishop of Rupert's Land

Fire Destroys St. Augustine's Church, Toronto — Mothers' Union Holds Chain of Prayer

The Living Church News Bureau
Toronto, April 17, 1931

THE RT. REV. ISAAC O. STRINGER, Bishop of Yukon, has been elected Archbishop of Rupert's Land by the bishops and members of the electoral committee of the provincial synod of Rupert's Land at Winnipeg.

MOTHERS' UNION HOLDS CHAIN OF PRAYER

Reports from many parts of Canada tell of the observance of the Feast of the Annunciation by branches of the Mothers' Union. The members of the Mothers' Union in Toronto held a chain of prayer and thanksgiving in St. James' Cathedral from 9 A.M. to 10:30, when the Holy Communion was celebrated by the Bishop of the diocese whose twenty-second anniversary in the episcopate it was. The Rev. Canon Plumptre preached the sermon.

The chain of prayer and thanksgiving was continued by representatives from the various branches in the city until 4:30 P.M.

The members of the Mothers' Union in Brandon gathered for service at St. Matthew's Pro-Cathedral. Archdeacon Anderson was assisted in conducting the service by the Bishop of Brandon, the Rev. Charles Wood, and the Rev. S. J. Wickens. The Rev. W. F. Bushe was the speaker. In connection with the observance of the day a corporate Communion service took place in each of the churches.

Following the service a reception was held in the afternoon in St. Matthew's schoolroom.

Many women from all parts of Regina were at St. Matthew's Church to attend the choral Communion celebration. By the kindness of the rector, the Rev. W. H. Adcock, the Mothers' Union were invited to hold their special services at this church. Bishop Harding gave the address. He was assisted at the service by the Rev. W. H. Adcock and the Rev. L. Hughes.

A second service was held in the afternoon in the form of a quiet hour at which the Bishop also officiated. At the close the St. Matthew's branch of the Mothers' Union served tea in the auditorium.

A PASSION PLAY BY MONTREAL GUILD OF PLAYERS

The Garden, a Passion play by Father Andrews, S.D.C., was presented four times during Passiontide by the guild of players of the Church of St. John the Evangelist, Montreal. Every member of the guild is a communicant, and the players made their corporate Communion at 8 A.M. on Passion Sunday.

A RETREAT FOR MEN AND WOMEN IN TORONTO

On the eve of Palm Sunday a most inspiring quiet evening for men was held at St. Mary Magdalene's from 5 to 9 P.M. Between sixty and seventy men were present, most of whom staying throughout the entire evening. The rule of silence was observed and three meditations were given by the Rev. L. N. Gavitt, priest-in-charge of the parish. Tea was served by women of the church during the retreat. A

women's quiet afternoon has been held on the eve of Passion Sunday for some years at St. Mary Magdalene's. This year the women's retreat was conducted by the Rev. H. T. Archbold, rector of St. Jude's Church, Toronto, and nearly one hundred women attended. But a men's retreat is a new thing in the parish and the attendance was most gratifying.

Deloria Ordination in New York to Continue Family Influence Among Indians

City Mission Society Enters One Hundredth Year—Cathedral Items —Memorials Dedicated

The Living Church News Bureau
New York, April 18, 1931

THERE IS MUCH OF HUMAN INTEREST in the announcement of the approaching ordination to the diaconate of Vine Victor Deloria. That event which is scheduled to take place in St. Luke's Chapel, Hudson street, on the Third Sunday after Easter, continues the Deloria family's influence among the Sioux Indians begun in the episcopate of that valiant missionary, Bishop William Hobart Hare. Also, St. Luke's Chapel will add, thereby, another item in a truly remarkable record of service to the missionary work of our communion.

In 1872 young Deloria's father was a "blanket Indian" boy of 18 who hung around the outside of the small chapel at Greenwood, S. D. The single line of our familiar hymn (No. 42), "I am weak, but Thou art mighty," challenged the youthful listener to enter the chapel and make the acquaintance of the missionary priest. Today, the same man is the Rev. Philip Joseph Deloria, the record of whose long ministry among his people is of great significance. For thirty-seven years he was priest-in-charge of St. Elizabeth's Church, Standing Rock Mission, Wapala, S. D., a period in which he was instrumental in establishing six other mission stations. Of wide influence has been his work on the commission of translating the Book of Common Prayer into the Sioux language. Retired now, by reason of impaired health, this venerable priest, converted sixty years ago, sees the further fruits of his own dedication manifested in the life work of his children. One daughter makes a home for her father on the reservation; another daughter is a research worker in the anthropological department of Columbia University; the son, in his ordination next Sunday, will fulfill the long-time desire of his father that he, too, should some day be a priest among the Sioux people.

Vine Victor Deloria is an alumnus of St. Stephen's College, and, next month, will be graduated from the General Seminary. Shortly thereafter he will return to South Dakota to take up at once the work upon one of the reservations to which Bishop Burleson will assign him. The latter will be the ordaining Bishop at the service next Sunday. From the clergy staff at St. Luke's Chapel, where young Deloria has been a highly valued co-worker, and from fellow-seminarians, there have come to the writer unusually splendid tributes

ST. AUGUSTINE'S, TORONTO, DESTROYED BY FIRE

St. Augustine's Church, Toronto, famous for many years for its musical service, has been burned to the ground. The fire was not discovered till the flames were seen bursting through the roof of the chancel. Little was saved from the ruins, but among the memorial tablets brought out after the fire was extinguished was that to Canon Plummer, the late rector, who reopened the church twenty-eight years ago.

The loss is placed at \$60,000 with only \$20,000 insurance.

concerning his personality and able Christian leadership.

CITY MISSION SOCIETY ENTERS ONE HUNDRETH YEAR OF NOTABLE SERVICE

So extensive are the ministrations of the New York City Mission Society that mention of some of its activities is almost a weekly feature in these columns. Today we chronicle its ninety-ninth birthday and the entrance upon its centennial year of distinguished service.

The Rev. Dr. L. E. Sunderland, the beloved superintendent of this vast organization, directs a staff considerably larger than that in many a diocese. There are today twenty-three clergy on the Mission Society staff and ninety-five lay workers, a total of 118 members, stationed in seventy-two centers of help. Of the places reached by these, fifty-eight are public and private hospitals and institutions, eleven are the society's own chapels and centers, and three are at Potters Field, Ellis Island, and at the Court of Family Relations. A great work; one for which to be thankful, one to be generously supported.

CATHEDRAL ITEMS

Several hundred members of the women's division for the construction of the Cathedral of St. John the Divine met last Monday in the Chapel of St. Ansgarius for their annual pilgrimage day. It was reported that \$25,384 had been received by them during the year toward the completion of the north transept, for the construction of which portion the women hold themselves responsible. Bishop Manning addressed the group and led the company on a tour of inspection of the edifice. He stated that the construction on the west front has progressed forty-five feet higher than it was a year ago, and in that connection made the interesting announcement that that work involved an amount of labor equivalent to one-sixth of the total amount given by the city government toward unemployment relief in the recent emergency.

On Easter Day the Holy Communion was celebrated at the Cathedral every hour during the entire morning.

On Sunday, May 3d, the Rev. Dr. S. Parkes Cadman will be the Cathedral preacher at Evensong at the 150th anniversary Masonic observance.

CLERGY SERVE ON CIVIC COMMITTEE OF 1,000

There has been organized the Committee of One Thousand, declaring for its program a "war to the finish" on racketeering and a determination to effect an improved city government. In the list of its members appear the names of a num-

ber of our clergy, among them being the following: Bishop Manning, Bishop Lloyd, Bishop Paddock, and the Rev. Messrs. C. R. Stetson, D.D., C. B. Ackley, J. R. Atkinson, W. R. Bowie, D.D., W. T. Crocker, F. W. Crowder, D.D., Arthur R. Gray, D.D., L. P. Powell, D.D., S. M. Shoemaker, and G. A. Trowbridge.

MEMORIALS DEDICATED

Last Sunday afternoon at the Church of the Transfiguration, the rector, the Rev. Dr. Randolph Ray, dedicated three memorials in the mortuary chapel of St. Joseph of Arimathea. These are in the form of richly-colored statues of arch-angels placed in niches at the chapel entrance. Michael Bellizzi, the faithful verger who died last January, is memorialized in the statue of St. Michael; that of St. Gabriel is given in memory of Mrs. Charles DeWitt Bridgman, long a member of this parish, and who was the widow of a former rector of Holy Trinity Church in Harlem; the statue of Raphael was given by Miss Mary Chamberlaine in memory of her mother, Maria Elizabeth Chamberlaine.

At the Church of the Holy Trinity, St. James' parish, in East 88th street, near Second avenue, the great west window was dedicated last Sunday morning by the rector, the Rev. Dr. Crowder, assisted by the vicar, the Rev. Dudley S. Stark. The preacher was the Rev. Dr. Reiland, rector of St. George's, Stuyvesant square. The window, which has for its theme the Church of Christ, was given in memory of William Rhinelander Stewart. The site of this church, one of the most beautiful in New York, was a part of the Rhinelander farm along the East River, and was built by Miss Serena Rhinelander in 1894.

ITEMS

The Sunday leaflet from the Church of St. Mary the Virgin reports that a special offering recently taken there for the support of the work of the Order of the Holy Cross in Liberia resulted in gifts amounting to \$1,000. It is gratifying also to note that the Easter offering there amounted to \$8,200, the largest such in the history of the parish.

The Rev. Charles Townsend, rector of St. Stephen's, Providence, is the noonday preacher this coming week at Trinity Church.

HARRISON ROCKWELL.

TO STUDY MOUNTAIN
MISSIONARY WORK

PHILADELPHIA—Eighteen mountain missions of the Church in the vicinity of Sevanee, Tenn., will be manned by delegates to the national convention of the Brotherhood of St. Andrew, on Sunday, August 30th, according to plans recently completed by the program committee of the organization. At each mission one or two of the delegates will conduct the service and another will make the address. The "missioners" will be, at least in part, selected from the younger delegates to the convention and will thus give a practical demonstration of the possibilities of service on the part of the young laymen of the Church.

Not only will the leaders of the services be furnished by the convention, but in addition there will be a delegation in attendance upon each service, the entire body of five hundred delegates being divided among the eighteen missions. In this way it is hoped that every attendant at the convention will gain a first-hand knowledge of the mountain mission work of the Church.

Church Army Associates Meet for Day of
Prayer at Seabury House, Mendon, Mass.Bishop Booth to Be Director of
Wellesley Conference—Fall River
Parish Assists Greek Church

The Living Church News Bureau
Boston, April 18, 1931

TODAY, IN SEABURY HOUSE, MENDON, will gather at tea-time the Church Army Associates for a day of prayer extending until after supper tomorrow. Captain Conder, C.A., will be the conductor. No more lovely place for such a gathering can be imagined than Seabury House, bearing the name of the first Bishop of the American Church and "used for the good of others and to the glory of God" by his great-granddaughter, Miss Catherine Regina Seabury, for forty years previous to her death in 1929.

Seabury House is now a center for conferences and retreats or for tutoring or rest. The center is incorporated; the Rev. Walter Muir Whitehill of Hanover is the chairman, and the Rev. William M. Bradner of 1 Joy street is the vice-chairman. Miss Ellen Seton Ogden is the secretary resident in Seabury House itself.

LEADERS OF WELLESLEY CONFERENCE

The Wellesley Conference, June 22d to July 3d, will have Bishop Booth of Vermont as director and the Rev. Charles Townsend, Jr., as chaplain. The preliminary program lists four schools and their respective deans: School for Church Workers, the Rev. Dr. Burton S. Easton, dean; School for Christian Social Ethics, Miss Vida D. Scudder, L.H.D., dean; School of Religious Drama, the Rev. Dr. Phillips E. Osgood, dean; School for Church Music, Frederick Johnson, F.A.G.O., dean.

Leaders of courses include: The Rev. Dr. Royden Keith Yerkes, the Rev. Dr. Bernard Iddings Bell, the Rev. John Lowe of Trinity College, Toronto, Canada, the Rev. Dr. James A. Montgomery, the Rev. Dr. Arthur M. Sherman, the Rev. Dr. John Rathbone Oliver, the Rev. Dr. Charles H. Boynton, the Rev. Norman Nash, the Rev. William B. Spofford, Mrs. Wright B. Haff, Miss Elizabeth L. Hopkins, Miss Marjorie Martin, Miss Laura F. Boyer, and Miss Letitia Stockett.

The Rev. John Dallinger will have charge of coaching and producing John Masefield's *Good Friday*. The Rev. Winfred Douglas, the Rev. Walter Williams, and Uelma Clarke Smith will assist the dean of the music school.

FALL RIVER PARISH ASSISTS GREEK CHURCH

The parish of the Ascension, Fall River, has given the use of its church to the members of St. Demetrios' Greek Orthodox Church for the past three years. Now the congregation of St. Demetrios has secured a building of its own which was used last Sunday for the feast of the Resurrection, a week later than in our calendar. The rector of the Church of the Ascension, the Rev. Edmund J. Cleveland, in wishing them godspeed for the new venture, announced that his own parish had given to the Greek Church the choir stalls, font, and articles of chancel furniture formerly in the Church of the Ascension. There is many a similar story of coöperation between other parishes in the diocese and their Greek Orthodox neighbors.

MRS. ALFRED A. GILMAN ADDRESSES
CHURCH SERVICE LEAGUE

Mrs. Alfred A. Gilman, wife of the Suffragan Bishop of Hankow, China, was the speaker at the monthly meeting of the diocesan Church Service League in St. Paul's Cathedral crypt last Wednesday afternoon. Mrs. Gilman delighted her audience by singing *Mighty Lak a Rose* in Chinese, as well as the Chinese national anthem. What is more, she conveyed a picture of missions in China today that was human and encouraging, with a high spot of heroism. Miss Eva D. Corey presided over a meeting that drew an especially large attendance.

MISCELLANEOUS

A Prayer Book for altar use has been presented to Trinity Church by Mr. and Mrs. William V. Kellen. It is one of the limited edition of 250 available for distribution and designed by D. B. Updike of the Merrymount Press and printed by him.

All the articles made by the Woman's Auxiliary, Girls' Friendly Society, and St. Margaret's Society of St. Paul's Church, Malden, were on exhibition last Sunday so that the entire morning congregation might see the finished work tagged for seven varying mission fields. This excellent custom, dignifying the handiwork of the women and educational in value, is being followed in many parishes.

The annual patriotic lantern service will be held in the Old North (Christ) Church, Boston, this evening to commemorate the hanging of the lanterns in the tower to give the signal for the famous ride of Paul Revere 154 years ago. The lanterns will be hung by Miss Nancy Metcalf of Cambridge. The Hon. Robert Luce, member of Congress from Massachusetts, will be the speaker of the occasion.

Five gifts of \$1,000 each by anonymous donors have been promised in recognition of the approaching twenty-fifth anniversary of the Rev. Fr. Fitts as rector of St. John's Church, Roxbury, on condition that parishioners shall raise \$1,700 by October 1st. The money will be allocated to the parish endowment fund and to the wiping out of the land mortgage.

The N. K. Bishop Fund has been founded in Emmanuel Church, Somerville, by the bequest of \$1,000 from Miss Jane A. Bishop of Greenvale, N. Y. The income is to be used for general purposes of the church.

ETHEL M. ROBERTS.

CELEBRATES FIFTIETH
ANNIVERSARY OF ORDINATION

MOBILE, ALA.—Fifty years of devoted service in the ministry is the record of the Rev. Gardiner C. Tucker, of St. John's Church, Mobile, who celebrated the fiftieth anniversary of his ordination on March 27th. He became rector of St. John's in 1885, where he has served continuously for forty-six years. In the diocese of Alabama he has occupied practically every position of honor and service, save that of bishop, and for twenty years was a familiar figure on the floor of General Convention. He is at present collecting and arranging historical data relating to the diocese, with little abatement of his vigorous ministry.

Altar Guild of Pennsylvania Reports on Work Accomplished at Diocesan Meeting

Elect Dr. C. W. Shreiner Dean of Convocation—Organize Catholic Club for Laymen

The Living Church News Bureau
Philadelphia, April 18, 1931

THE SEVENTH DIOCESAN MEETING OF the Altar Guild of Pennsylvania, which was held at the Churchwomen's Club last Thursday evening, was attended by over two hundred and fifty members, representing nearly every parish in the diocese.

Mrs. Thomas Reath, the president, in an interesting address told about the work during the year. During the past few weeks, the chapel of St. Christopher's Mission has been furnished with an oak altar and credence table by the guild, as well as all the fair linen needed and other altar furnishings. The chapel of the Italian Mission of St. Francis of Assisi, in west Philadelphia, has also been supplied in the same manner. Both of these missions, opened during the past winter, had been using rather makeshift altars, and through the efforts of the guild the chapels have been transformed so as to effect a far more reverent atmosphere, which has been greatly appreciated by the worshippers at the mission.

A letter from the Rev. Stuart D. Frazier, of the Rosebud Indian Mission in South Dakota, was read by Mrs. Reath, in which the Rev. Mr. Frazier told of the joy experienced by the Indians when they received an altar and furnishings which the Pennsylvania Altar Guild had ordered to be sent to St. Andrew's Chapel from a church furniture company in Milwaukee.

Miss Elizabeth J. Lea, the secretary, reported that there are now ninety-two parishes in the diocese which are corporate members of the Altar Guild, in addition to those having altar societies but which are not yet corporated members. She also spoke about the meeting of the representatives from diocesan Altar Guilds at the General Convention in Denver, when there will be an exhibit and a training course in Altar Guild work. There will also be a corporate Communion on the morning of September 22d in every parish in the United States for members of the guild.

The Rev. Dr. Leicester C. Lewis was the preacher at the service of Evensong in St. James' Church, which followed the guild conference.

DR. SHREINER ELECTED DEAN OF CONVOCATION

The Rev. Dr. Charles W. Shreiner, headmaster and founder of the Church Farm School, and rector of St. Paul's Church, West Whiteland, was elected dean of the Chester convocation at the spring meeting, which was held in the Church House on April 8th.

Chosen on the third ballot, Dr. Shreiner will serve out the unexpired term of the Rev. Benjamin N. Bird, former rector of St. Asaph's, Bala, who died in February. The term has two more years.

More than fifty clergymen of the convocation, which includes all of Delaware and Chester counties and the main line section of Montgomery county, attended the meeting. Bishop Taitt, who was dean of the convocation for many years, presided at the meeting.

DR. LEWIS B. FRANKLIN AT MISSIONARY MEETING

In a spirited address, Dr. Lewis B. Franklin, treasurer of the National Council, gave a history of the missions of the Church at the last meeting of the mission study classes of the dioceses, which was held in Holy Trinity parish house last Monday evening.

Other speakers were the Rev. Dr. Floyd W. Tomkins, the Rev. Dr. John Mockridge, Mrs. John E. Hill, Mrs. Elliott Brewer, Mrs. William W. Arnett, and Miss Fujimoto, a young Japanese girl who is studying in Philadelphia.

DR. WETHERILL WORKING WITH BOYS

The Rev. Dr. Francis M. Wetherill, who resigned as rector of the Church of St. John the Baptist, Germantown, last New Year's, is now living at East Falls, Philadelphia, and devoting his time to the Knights of SS. John, a fraternity for Church boys which he founded. This order fills a gap long left in the Church as it will fit into boys' work in town and country, large or small. It has thirty-three degrees of knighthood.

The Knights of SS. John appeals to the competitive and ambitious boy of twelve years or over. One of its features is tests in the spirit of good sportsmanship which check up the young men in their actual service to the Church activity and worship. Dr. Wetherill will be glad to send literature about the order to men and clergymen who are looking for an organization to hold boys over twelve, as well as young men, in the Church.

CATHOLIC CLUB FOR LAYMEN STARTED

The laymen's union for the Maintenance and Defense of Catholic Principles was organized on Wednesday evening, April 8th, at a dinner for laymen held at Kugler's Restaurant. All men who are members of the Catholic Congress are eligible for membership. It is planned to have several meetings during the year for instruction and devotion, as well as for sociability. The English Church Union, a similar organization in England, has done work for the Catholic cause, and it is hoped that this movement just begun in Philadelphia will stimulate interest among laymen, and rouse them to a more enthusiastic cooperation in the spread of the Catholic faith in the Episcopal Church. There are no dues, beyond the annual membership fee in the Catholic Congress.

The next Catholic Congress will be held in Philadelphia.

ELEANOR ROBERTS HOWES.

A PEACEFUL world to me is of very little value unless human life is lived on a high moral and a high spiritual standard. Mere material gain is comparatively of little value. The authorities of the world must not therefore merely pass resolutions in favor of peace. They must bend their attention to great programs relating to social well-being.—RAMSEY MACDONALD, quoted in *The Living Age*.

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St. Luke's Church, Evanston, Welcomes Dr. Charles E. McAllister as Rector

Meeting of St. Luke's Hospital
Association — Minnesota Elects
Dr. Stephen E. Keeler

The Living Church News Bureau
Chicago, April 18, 1931

ARIP VAN WINKLE, SLEEPY HOLLOW ideal of life hereafter was scored by the Rev. Dr. Charles E. McAllister last Sunday morning in his initial sermon as rector of St. Luke's Church, Evanston. "Be not afraid," was Dr. McAllister's text and his ideal of the life that is to come.

Wednesday night, parishioners of St. Luke's gathered at an informal reception to welcome the new rector and Mrs. McAllister, as well as the Rev. J. McNeal Wheatley. The wardens and vestry of St. Luke's were hosts. Bishop Stewart was present.

"If life everlasting means only a kind of Rip Van Winkle, Sleepy Hollow existence, instead of an opportunity for growth and more abundant living, no wonder men are afraid," said Dr. McAllister in his salutatory. "How many of us share in the faith and idealism which Christ's Resurrection suggests as we gather here during Eastertide? The eternal values of Christ's teaching have formed the basis of our laws, the inspiration of our art, and the meaning of our life for centuries. And now it is all being challenged by skepticism and unbelief. Christian ideals, often violated, never fulfilled, a thousand times betrayed, are they being crucified in your life or do they rise again with renewed

vigor at this festive time when we commemorate the Resurrection?"

"I am deeply conscious of how inadequate I am," said Dr. McAllister, speaking of his new duties. "The very greatness of the contribution made by Bishop Stewart in his long ministry in St. Luke's offers a challenge to which I can hardly dare aspire. I can only come among you as 'one that serveth.' I have no great plans to offer you. I can only hope to carry on. The material progress of St. Luke's must not be allowed to falter for one single moment. But the real need after all is the spiritual contact with you as individual souls, our sharing in eternal values, by which any work for Christ must either stand or fall."

Dr. McAllister will be formally instituted as rector of St. Luke's on Ascension Day, May 14th.

DR. KEELER'S ELECTION

For the second time within two years, St. Chrysostom's Church has been called upon to provide the Church with new bishops, with the election of the Rev. Dr. Stephen E. Keeler as Bishop Coadjutor of Minnesota this week. Word of the election was received by Dr. Keeler over long distance telephone Wednesday morning, a few minutes after the action was taken by the Minnesota diocesan convention.

Friday a delegation of two clergy and two laymen awaited upon Dr. Keeler to formally notify him of the election. The group was with the Bishop-Elect most of the day. At the conclusion of the conference, Dr. Keeler announced he would go to Minneapolis next week to confer with

Bishop McElwain and to look over the work of the diocese there, before he gives his decision about acceptance.

Dr. Keeler came to Chicago a year and a half ago and in the short time he has been here has made a large place for himself in the work of the diocese. He was elected a deputy to the General Convention by the diocesan convention; he is chairman of the department of ways and means; a trustee of the Western Theological Seminary; a member of the diocesan council, the Cathedral chapter, and other official bodies. Should he accept the call, his going will be a decided loss to the Church in Chicago.

ST. LUKE'S HOSPITAL ASSOCIATION MEETS

Larger coöperation between religion and the medical profession was urged by Bishop Stewart speaking before St. Luke's Hospital Association at the Blackstone Hotel, Tuesday night. Many prominent Churchmen and others were present. Charles H. Schweppe, president of the board of trustees, presided.

NORTHERN DEANERY MEETS

Fifty clergy and laity from fifteen parishes and missions in the northern deanery of the diocese assembled at St. Mark's Church, Geneva, last Sunday and Monday in what was termed one of the most encouraging gatherings held in years among the extra-metropolitan churches. The Rev. Dr. Charles L. Street, new dean, presided.

The Rev. Dr. Charles E. McAllister, new rector of St. Luke's, Evanston, was the preacher at the opening service Sunday evening. After supper, Dr. McAllister spoke on the Church's Program, and the Ven. W. H. Ziegler, new archdeacon, told some thrilling experiences of his rural missionary work. The laity returned to

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their homes Sunday night while the clergy remained on Monday to consider further their common problems. They planned a summer pilgrimage to St. Peter's, Grand Detour, July 12th, and a get-together at Sycamore on July 5th. Churches of DuPage County, including those at Antioch, Grasslake, Elmhurst, Hinsdale, Glen Ellyn, Wheaton, Lombard, Downers Grove, and Naperville, were added to the deanery at this meeting.

ST. LUKE'S, CHICAGO, IMPROVEMENTS

St. Luke's Church, Chicago, the Rev. H. L. Cawthorne, rector, has now completed all of its improvements occasioned by the widening of Western avenue. The latest additions are a parapet and pulpit. The west wall of the church was completely torn away by the widening of the street and a new wall erected. Also the entire interior of the church was re-decorated.

BISHOP TO ORDAIN STUDENTS

Bishop Stewart will ordain to the diaconate several students of the Western Theological Seminary within the next two weeks. On May 1st, at the Anderson Chapel at the seminary, Bishop Stewart will order four other students to the diaconate. Another group will be ordained on June 12th in connection with the seminary commencement exercises.

NEWS NOTES

Sixty-four children and eleven adults are now being cared for at the Budd Memorial home near Libertyville as an emergency measure in connection with unemployment in Chicago.

By appointment of the Presiding Bishop, Bishop Stewart will be a member of the joint committee of General Convention to study the Church's Program and make recommendations to the coming convention in Denver.

Bishop Sumner of Oregon, formerly of Chicago, arrived in the city yesterday to remain for several days. He will preach at the Cathedral Shelter tomorrow morning.

A joint meeting of the northern and southern deaneries at Christ Church, Joliet, Monday and Tuesday, September 28th and 29th, will be addressed by Bishop Stewart, Dr. Stephen E. Keeler, and John N. Tilton, the latter speaking on Church architecture. Laymen of the deaneries have been invited to attend.

Mrs. Mary Breckenridge, a Churchwoman from Kentucky and director of the Frontier Nursing Service in the mountains of that state, has been spending several days in Chicago, presenting the story of her work to society groups here. Bishop Abbott is greatly interested in her work.

REOPEN JAPANESE MISSION IN SAN FRANCISCO

SAN FRANCISCO—Christ Church, Japanese, which was burned early in the morning of Ash Wednesday, was reopened on Easter morning. The Holy Eucharist was celebrated at 8 and 9:30 A.M. Members of the mission have been working hard to refurbish the chapel. Members of the Girls' Friendly Society branch sold about three hundred and thirty dozen of doughnuts, and gave \$25 as an Easter offering. The total amount of the Easter offering was more than double of last year.

The Bishop's executive board for the Japanese mission met on March 31st, and voted to help the refurbishing of the mission. A tea party at the mission on April 25th is for the benefit of the mission. The Rev. John T. Sakurai, S.S.J.E., will complete his second year in charge on May 2d.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, April 15, 1931

THE NEW CHURCH OF ST. ALBAN THE Martyr, at St. Alban's, in Queensborough, was first used on Easter Day, and was dedicated by Bishop Larned on Friday night in Easter Week. Confirmation was also administered.

The church is of brick, with limestone trim, while the style is a modified English gothic. The building cost \$50,000. The base of the tower is a memorial to Edwin H. Brown. The sacristies form a wing which will ultimately connect the church with the parish house.

The pews are individual memorial gifts, and the altar and stalls were formerly in St. Jude's Church, Brooklyn. The pulpit is the gift of the children of the Church school.

There is a small chapel for week-day services. The seating capacity is two hundred, not including the chapel, the choir balcony, and the narthex, where additional capacity is provided for extraordinary occasions. The basement is spacious and will serve temporarily as a parish hall, having also a well-equipped kitchen.

The Rev. Harry J. Stretch is priest-in-charge.

NEW WINDOWS IN ST. BARTHOLOMEW'S

Three new windows in St. Bartholomew's, Brooklyn, were dedicated on Easter Day by the rector, the Rev. Frank M. Townley, D.D. They are memorials to Christopher W. Wilson and his wife, Henrietta, Frederick J. Fay, and Elisabeth L. Church.

CORNERSTONE OF GRACE CHURCH PARISH HOUSE

The cornerstone of the new parish house of Grace Church, Brooklyn Heights, was laid last Sunday afternoon after the usual vesper service. The rector, the Rev. Dr. George P. Atwater, was assisted by the rectors of two neighboring parishes, the Rev. Dr. John Howard Melish of Holy Trinity and the Rev. George C. Groves of Christ Church. At the close of the service in church, George Hewlett, a churchwarden, read a list of the articles that had been sealed up in the cornerstone. The choir, clergy, and congregation then proceeded to the eastern corner of the Grace Court front of the new building, where Robert L. Pierrepont, a churchwarden, laid the stone.

The building is expected to be ready for use in the early fall.

CLERICAL UNION TO MEET AT ST. JAMES'

The New York branch of the Clerical Union for the Maintenance and Defense of Catholic Principles will meet at St. James' Church, Brooklyn, on Tuesday, April 28th. There will be a sung Mass at 11, the rector, the Rev. W. Jussier de Forest, being celebrant; followed by a meditation given by the Rev. Gregory Mabry, rector of St. Paul's, Brooklyn. After luncheon at a business meeting following, the Rev. J. O. S. Huntington, O.H.C., will read a paper on the Co-operation of the Religious and the Secular Clergy.

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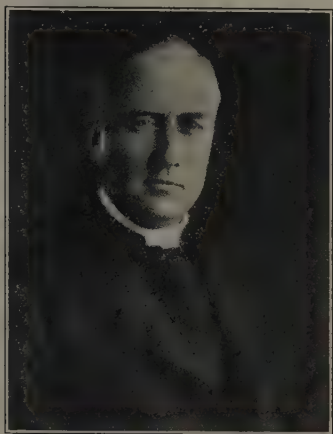
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DR. STEPHEN E. KEELER ELECTED BISHOP IN MINNESOTA

FARIBAULT, MINN.—The election of the Rev. Stephen E. Keeler, D.D., rector of St. Chrysostom's Church, Chicago, as Bishop Coadjutor of Minnesota, was the highlight of that diocese's seventy-fourth annual council, held April 14th and 15th in the Cathedral of Our Merciful Saviour, Faribault. Dr. Keeler received more than a majority of the clergy and lay votes necessary for election, and his election was immediately unanimous.

The council opened at 10:30 A.M., on Tuesday, April 14th. The Bishop of the diocese, the Rt. Rev. Frank Arthur McElwain, D.D., officiated at the opening service. In beginning his annual address, Bishop McElwain said:

"It is significant that in a period which in the business world is termed a 'depression' our Church has sounded a call for



BISHOP-ELECT

Rev. Stephen E. Keeler, D.D., rector of St. Chrysostom's Church, Chicago, elected Bishop Coadjutor of Minnesota.

advance. I begin my address with this contrast because it emphasizes anew for us, if we need it, the fact that economic depression does not affect the really vital things of life. The Christian Church has these abiding gifts in trust for mankind. Man's necessity is God's opportunity. Here, as representative of this section of the Church, called together to take counsel concerning the work of the kingdom of God, you should show that undaunted courage and undimmed vision which should mark the plans and decisions of such a group, and thus bear witness by your convictions about the really fundamental things of life. This is not to belittle the seriousness of economic difficulty or the needs of thousands of our fellow countrymen, but it is to insist that the Church is thereby challenged to show her faith by her works and to prove in no uncertain fashion that her path lies forward. Indeed, it is only by doing this that she can ever bring the world to base its life on Christ's law of brotherhood, and to cure those ills from which such depression springs. Hence, I urge that the spirit of advance animate this council, which is, in many ways, a critical one for the diocese."

Officers and committees were generally reflected.

Delegates elected to the General Convention were as follows: Clerical, the Rev. Messrs. F. D. Butler, St. Paul; A. E. Knickerbocker, D.D., Minneapolis; P. E. Osgood, D.D., Minneapolis; and D. H. Atwill, St. Paul. Lay, J. R. Van Derlip, H. C. Theopold, W. H. Lightner, and E. H. Foot.

Alternates: Clerical, the Rev. Messrs. F. D. Tyner, Minneapolis; G. C. Menefee, Rochester; F. F. Kramer, D.D., Faribault; and Frank Zoubeck, St. Paul. Lay, H. S. Gregg, J. O. Wade, B. W. Scandrett, and C. J. Gutgesell.

GREEK EASTER SERVICE AT SOUTH BEND, IND.

SOUTH BEND, IND.—Impressive Holy Week and Easter rites were held in South Bend, marking the Greek observance of Easter, the communicants of the Anglican parishes uniting with St. Andrew's Greek Church for the occasion. On Good Friday the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, preached to several hundred Greeks, and the Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, gave an address. At the Mass on Easter Day the Rev. Lawrence Ferguson, rector of St. James' Church, preached. The Rev. Philotheos Mazokopakis returned the call of the rector of St. James' Church by being present in the sanctuary of St. James' Church on Low Sunday for the late Eucharist.

The condition that now exists in South Bend practically amounts to intercommunion and Churchmen are found present at all the affairs given by St. Andrew's and likewise Greeks attend all the festivals of the Church.

DEDICATE PARISH HOUSE AT HO-HO-KUS, N. J.

HO-HO-KUS, N. J.—The new parish house of St. Bartholomew's Church, Ho-Ho-Kus, was dedicated by Bishop Stearly on April 11th, with members of the church and members of the Reformed Church of the town in attendance. The pastor of the latter congregation, the Rev. J. A. Terhune, was on the platform with the rector, the Rev. A. F. Chillson, and the Bishop. As were also the following neighboring clergymen: The Rev. Duane Wevill, the Rev. Charles S. Armstrong, the Rev. Edwin S. Carson, and the Rev. Addison T. Doughty. Addresses were made, not only by all of these, but also by Archdeacon Leslie of Newark, Mr. Sharpe, whose ninety years and more do not prevent his taking a keen interest in his community, and Mayor Lamb, of Ho-Ho-Kus.

Mr. Chillson's address brought out several interesting facts. The discouragements in carrying through the project, finally surmounted; the devotion of the woman's guild in raising nearly \$1,800 in seven years, which provided the means for almost all of the furnishings; and the

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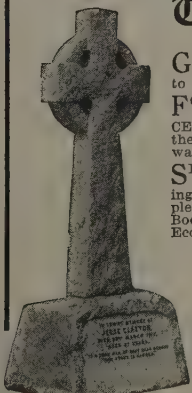
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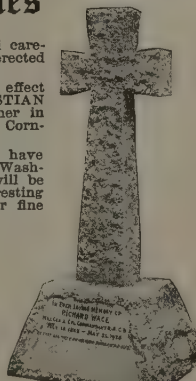
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courtesy of the Rev. Mr. Terhune in allowing the use of the property of the Reformed Church before the new parish house was finished, were all mentioned. The lighting fixtures form a memorial to the late Mrs. Estelle Howland, who gave the land for the parish house. The parish is anxious to share the building with other members of the community, and the community was invited by the rector to make use of it. Bishop Stearly, in his closing remarks, indicated approval of the idea of a community parish house.

JOINS IN GREEK OBSERVANCE OF EASTER AT FOND DU LAC

FOND DU LAC, WIS.—A service worthy of note took place in the Orthodox Greek Church at Fond du Lac on Sunday, April 12th, which was Easter in the Greek



CO-CELEBRANTS

Rev. William H. Dunphy and Rev. Alexander Papastephanos, officiated in the first Anglo-Orthodox co-celebration of the Divine Liturgy in America.

calendar. Father Papastephanos, the rector, an alumnus of Nashotah House, and the Rev. William H. Dunphy, professor of Dogmatic and Moral Theology at that seminary, joined in a co-celebration of the Holy Eucharist, according to the liturgy of St. John Chrysostom, and, of course, received Communion together. Fr. Papastephanos preached in Greek and Fr. Dunphy in English. Later in the day, they sang vespers together, a striking feature of which was the reading of the gospel in several languages, Greek, English, Russian, French, and Latin.

"The first of these services is really an event," said Fr. Dunphy, "rare at any time, and almost, if not quite, unprecedented in this country. Occasionally Anglicans have been admitted, by 'economia' to Communion in the Eastern Church, when no priests of their own were available (as a year ago at Christmas, a number of Anglicans were communicated at Belgrade, Serbia, by the Patriarch of Jugo-Slavia), but the fact that such a joint celebration and reception of the Divine Mysteries is now possible is an evidence of the progress which mutual understanding and appreciation have reached. We have indeed passed, as an Eastern prelate remarked at Lambeth, from the stage of friendship to that of brotherhood. And at least two priests will henceforth find new meaning in the beautiful prayer at the climax of the celebration of the Greek liturgy, 'for the peace of the Holy churches of God' . . . 'let us love one another, that with one accord we may confess the Father, the Son, and the Holy Spirit.'"

MUSIC COURSES AT WELLESLEY

WELLESLEY, MASS.—The conference for Church work which will open at Wellesley on June 22d has announced an unusually fine curriculum for the music school held annually in connection with it. Frederick Johnson, F.A.G.A., organist and choirmaster at the Church of the Advent, Boston, will act as dean of the school. Associated with him in the teaching are the Rev. Winfred Douglas, Mus.-Doc., Uselma C. Smith, F.A.G.O., organist and choirmaster at the Church of the Redeemer, Bryn Mawr, Pa., and the Rev. Walter Williams, rector of St. Dunstan's College of Sacred Music, Providence, R. I.

COMMENDS WORK OF DEACONESS IN GEORGIA

DOUGLAS, GA.—The need of confidence in the presence of God's Spirit with us and in His Church was stressed by the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, in his address at the 109th annual convention of the diocese which met in St. Andrew's Church, Douglas, April 14th, 15th, and 16th. The Bishop paid a glowing tribute to the late William W. Williamson, who died recently in Savannah, and interrupted his address to offer a prayer for the departed. Bishop Reese also commended Deaconess Alexander (colored) of Pennick who has patiently persisted in her efforts to complete the new chapel for the Mission of the Good Shepherd.

On the afternoon of April 14th, the executive council and the standing committee and board of officers met, each for a short session, and in the evening, after Evensong, the Rev. Dr. David Cady Wright, vice-chairman of the department of religious education, made a report on the work of the department.

The Rev. Thomas Wright, field worker for college student work, of the National Council, gave interesting statistics and other information to show the need of workers among college students, more particularly at the University of Georgia.

The formal opening of the convention on Wednesday morning, April 15th, was preceded by a celebration of the Holy Eucharist. During the service Bishop Reese read his annual address.

At the conclusion of the service, the Woman's Auxiliary adjourned to the Presbyterian church where all their sessions were held and the convention was called to order by Bishop Reese.

Reports were received from all the departments and approved. The advance work program was discussed, as the quota of \$5,000 has not yet been entirely raised, and a plan was worked out whereby it is hoped to have the whole amount in hand by summer.

Officers and committees were generally re-elected.

The following were elected deputies to General Convention: *Clerical*, the Rev. Messrs. H. Hobart Barber, Augusta; David Cady Wright, D.D., Savannah; James B. Lawrence, Americus; and Charles C. J. Carpenter, Savannah. *Lay*, J. Randolph Anderson, Savannah; Frank D. Aiken, Brunswick; J. A. Setze, Augusta; and William K. Miller, Augusta. *Alternates: Clerical*, the Rev. Messrs. Royal K. Tucker, Brunswick; Jackson H. Harris, Augusta; Charles H. Lee, D.D., St. Simon's Island; and Francis H. Craighill, Jr., Douglas. *Lay*, William S. Daffin, Savannah; Roy E. Breen, Jesup; George T. Cann, Savannah; and Thomas M. Hoynes, Savannah.

The annual session of the Woman's Auxiliary, which ran concurrently with the diocesan convention, was held in the Presbyterian church. Mrs. Frank B.

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For complete list see *The Living Church*, of April 18, 1931

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Screven, diocesan president, presided at all the meetings.

Reports were received showing that the financial situation is affecting seriously the work of the Auxiliary, the United Thank Offering having fallen way below normal. However, the \$500 pledged toward the advance work program has been paid.

Every year, one project or another undertaken by the parishes is either over-subscribed or undersubscribed and the parishes object to the surplus from one project being used to make up the deficit of another. After considerable discussion it was moved and carried that the parishes be asked to use the budget plan. The total assessment being given each parish and the money raised applied to the projects proportionately as called for in the pledges.

The Bishop left the convention long enough to address the Auxiliary and they also heard talks on The Gift of Life by the Rev. Thomas Wright, field worker, National Council, and by Mrs. Hunton and Professor Hare of the Fort Valley Industrial School.

The Auxiliary will work toward raising funds for a college student worker at the University of Georgia, Athens, and for the Fort Valley Industrial School, Fort Valley.

CATHOLIC CONGRESS PLANS REGIONAL CONFERENCE

BURLINGTON, N. J.—The Catholic Congress of the Church will hold a regional conference at St. Mary's Church, on Wednesday, April 29th. The High Mass will begin at 11:00 and the Rev. James M. Niblo, rector of All Saints' Church, Norristown, Pa., will preach the sermon. Luncheon will be served at 12:30 and the conference will continue at 2:15 with the Rev. Thomas A. Sparks, rector of the Church of the Good Shepherd and chairman of the Congress committee, presiding.

There will be an address of welcome by the Rev. John T. Ward, rector of St. Mary's and host to the conference, and addresses by the Rev. Frederick S. Arnold, rector of St. John's Church, Auburn, N. Y.; the Rev. Frederick O. Musser, rector of Trinity Church, Easton, Pa.; Prof. Chauncey B. Tinker of Yale and chairman of the associate Congress committee; and the Rev. Dr. Frank L. Vernon, rector of St. Mark's, Philadelphia. After supper in the guild house the conference will close with Evensong and sermon by the Rev. Franklin Joiner, rector of St. Clement's, Philadelphia.

The general subject for the whole conference is Practical Problems of Faith and Modern Living.

PLAN SYSTEM OF AWARDS FOR CHILDREN OF CONNECTICUT

HARTFORD, CONN.—The department of religious education of Connecticut has been interested in a system of awards which would further stimulate interest in the Church school missionary offerings and which, at the same time, would have some educational value.

A series of five shields presenting the diocesan coat of arms has been selected. It is proposed to award to each Church school which this year shows an increase of five per cent or more in its missionary offering over last year the first shield of the series. The first awards will be made at the presentation services in May. Heretofore there has been only one service

for the diocese which was held at Christ Church Cathedral, Hartford. This did not draw many children from each parish on account of the distance. But beginning this year there is to be a missionary offering service in each archdeaconry on some Saturday in May, and the shields given at these services.

MEMORIAL TO BISHOP SHIPMAN PLANNED

NEWPORT, R. I.—A marble tablet in memory of the late Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York and a former summer resident of this city where he occupied Sea View Terrace, will soon be placed on the wall of the north gallery of Trinity Church, among many other memorials to distinguished citizens and Churchmen. The tablet was designed by John Howard Benson, a Newport artist, and given by Bishop Shipman's widow who was formerly Julie Fay Bradley.

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ISAAC DOOMAN, PRIEST

NEW YORK—The Rev. Dr. Isaac Dooman, who was engaged in missionary work in Japan for thirty-eight years, died on Friday, April 17th, at his residence in the Tudor City section of Manhattan, in his 74th year.

Dr. Dooman was born in Persia on December 22, 1857. He graduated from the General Theological Seminary in 1886, being ordained to the priesthood the following year by Bishop Potter. He went to Japan immediately, and there, in addition to his labors as a missionary, wrote books on the country and on its art. He was the author of *Ancient Religions* (four volumes, Japanese); *Japan, Its History, Civilization; Omar Khayyam in English Rhyme; A Missionary's Life in the Land of the Gods; and A Map of Life, a Broad Survey of the Realm of Human Knowledge Here and Hereafter.*

Dr. Dooman is survived by two sons, Eugene, who has just been appointed first secretary of the American Embassy in London, and Dr. D. S. Dooman of Garden City; and two daughters, Mrs. T. C. Campbell and Mrs. Sophie Cockerday, both of this city.

PRESCOTT EVARTS, PRIEST

CAMBRIDGE, MASS.—The Rev. Prescott Evarts, rector of Christ Church, Cambridge, 1901-1929, died on April 13th at Saranac Lake where he had made his home for the past two winters. This well known and well loved clergyman was born in New York City on October 10, 1859. He graduated from Harvard in the class of 1881 and from the General Theological Seminary in 1885. The following year marked his ordination to the priesthood by Bishop Potter. He was assistant minister in the Church of the Holy Communion, New York City, for a year before becoming rector of Zion Church, Wappingers Falls, in the same state where he remained for ten years until his call to Cambridge. He served for six years as secretary of the standing committee of Massachusetts and also as secretary of the department of missions in the diocese. After his resignation from Christ Church, Cambridge, he was active in raising money for the endowment fund for the General Theological Seminary. At the time of the silver anniversary of his installation as rector of Christ Church, Cambridge, Bishop Slaterry and Bishop Lawrence were present and he was presented by the parish with a check for \$1,500 and the cancelled mortgage on the church.

Funeral services were held in Christ Church, Cambridge, on April 16th when the present rector of the parish, the Rev. C. Leslie Glenn, opened the service; the Rev. Cuthbert Fowler, assistant during Mr. Evarts' incumbency, read the lessons; the Rt. Rev. Henry K. Sherrill read the prayers; and the Rt. Rev. William Lawrence pronounced the benediction. At least forty of the diocesan clergy were able to attend. Burial was in Mount Auburn Cemetery.

Surviving the Rev. Mr. Evarts are his widow, Mrs. Evarts (Emily Charlotte Potter Conover), and two daughters and two sons: Dr. Helen Evarts of Saranac Lake,

N. Y., Miss Sarah Evarts of Boston, Richard C. Evarts of Boston, and William M. Evarts of New York, both lawyers.

RICHARD LOUIS KNOX, PRIEST

PRE-EMPTION, ILL.—The Rev. Richard Louis Knox, for many years rector of St. John's Church, Preemption, died recently in Denver, Colo., at the age of 85. He was in the priesthood for sixty years, retiring from active service in 1913.

JOHN E. H. WOOD, DEACON

LOS ANGELES—The Rev. John E. H. Wood, who for but one month had been vicar of the Church of the Redeemer in this city, died on the morning of Thursday, April 9th. Mr. Wood was in deacons' orders. His decision to enter the ministry coming a little later in life than usual he sought no short cut but prepared himself through a period of years for his work. He served as lay assistant to the Rev. Ray O. Miller at St. James' Church, Los Angeles, while he pursued his academic work at California Christian College, taking his bachelor's degree. After his ordination to the diaconate he continued his connection at St. James', but was interrupted in his advance to the priesthood by serious illness which necessitated surgical operations and months in a hospital. Apparently making a good recovery, he was appointed to the Church of the Redeemer early in March and was to have been advanced to the priesthood next month. The strain of his new work was greater than he could bear and he suffered a collapse on the evening of Easter Day, sinking steadily until the end came on Thursday.

Mr. Wood was 35 years of age. He is survived by his parents and by his wife and two young children.

The funeral was held from St. Paul's Cathedral on Saturday the 11th. The Bishop was celebrant and was assisted by the Suffragan Bishop, the Rev. Ray O. Miller, and others while a large number of clergy and laity was in attendance.

MRS. H. HOBART BARBER

AUGUSTA, GA.—The congregation and friends of the Rev. H. Hobart Barber and Mrs. Barber were distressed to learn of Mrs. Barber's (Sally Wolfenden Barber) death which occurred on Friday, April 10th, at their home on The Hill. Fr. Barber and Mrs. Barber came to Augusta about twelve years ago when he became rector of the Church of the Good Shepherd. Mrs. Barber had been ill for about ten days, but it was not until about three days before her death that pneumonia developed and all hope of saving her life was abandoned.

Mrs. Barber, besides her husband, leaves a daughter, Mrs. Paul Weinges.

A requiem communion was celebrated Sunday morning, April 12th, at 10:30 o'clock by the Rev. Milton Barber of Raleigh, N. C., assisted by the Rev. C. C. J. Carpenter, rector of St. John's church, Savannah, and the funeral was held at the regular hour for the mid-day service, 11:15 o'clock. Burial was in Augusta.

FREDERICK J. DAVIS

UTICA, N. Y.—Frederick J. Davis, a life-long member and warden of St. George's Church, Utica, died March 15th. Mr. Davis was known throughout the diocese through his business of the manufacture and repair of stained glass windows, and his services in a number of political and community offices.

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VERNON M. DAVIS

NEW YORK—Former Supreme Court Justice Vernon M. Davis, who had been an official referee since his retirement from the bench in 1928, died Friday morning, April 17th, of pneumonia at his home here where he had been confined by illness for more than four months. He is survived by a sister, Miss Genevieve M. Davis, who lived with him. Services were held in St. Agnes' Chapel of Trinity parish, on Monday morning, April 20th, conducted by the Rt. Rev. William T. Manning, D.D., Bishop of New York. He was assisted by the Rev. Dr. Caleb R. Stetson, rector of Trinity parish, the Rev. Dr. William W. Bellinger, vicar of St. Agnes', and the Rev. William Grainger, rector of St. Luke's Church, Easthampton, L. I., of which Justice Davis was a vestryman, as well as of Trinity. Burial was in Woodlawn Cemetery.

The son-in-law of the late Rev. Dr. Francis Lobbell, Justice Davis was one of the leading laymen in the United States. He was a trustee of the Cathedral of St. John the Divine, had served on the standing committee of the diocese of New York, and had held many other important Church positions.

ROBERT CHARLES MACY

TULLAHOMA, TENN.—The evening of Easter Day there passed into life eternal Dr. Robert Charles Macy, serving voluntarily with his wife (who was formerly Deaconess Sands and is now a United Thank Offering worker among a poor tribe of Indians in Escambia County, Alabama), died of pneumonia.

In 1919 he was sent to Mexico to rehabilitate "Casa de la Esperanza," a little hospital in the hills west of Mexico City, which had been despoiled in the frequent insurrections. Meeting and marrying his present wife, who was serving the Church in Mexico City, they were transferred to the hospital at Zamboanga in the Philippine Islands and, after three years he was invalidated home, resigned his appointment in the Church's service, and entered upon that voluntary service, first in South Baldwin and afterward in Escambia County.

ADA TRAVERS LEWIS

TORONTO, ONT.—The death at London, England, of Mrs. Ada Travers Lewis, at the age of 91, on April 10th, recalled a great Churchman who spent the greater part of his life in Canada, and was the original mover in the establishment of the Lambeth Conference—the Rt. Rev. John Travers Lewis, first Bishop of Ontario and later Metropolitan of Canada.

Mrs. Lewis was as well known in her own right as Archbishop Lewis, whom she married in 1889. She was Ada Maria Leigh of Newton Grange, Manchester.

Mrs. Lewis was educated in Germany and Paris. Her interest in an English shop-girl attracted her attention to the opportunities for aiding young girls who were in poor circumstances, and she opened a Sunday home for British and American girls in 1861. Returning to her home, Newton Grange, she became honorary secretary to the ladies' relief fund for women and children during the Lancashire cotton famine, when distress was acute.

In 1872, in Paris, Mrs. Lewis opened an apartment on the Avenue Wagram, with a three-year lease, but long before that period she was enabled, by her own

resources and with contributions from others who sympathized with her work, to purchase the entire building for \$50,000, and establish it as a residence for girls. Other homes, one the gift of the late Mgr. Galigani, at Neuilly-sur-Seine, followed, and she built Christ Church, Neuilly, in which the Prince and Princess of Wales (Edward VII and Alexandra) laid a memorial stone on May 10, 1878.

Mrs. Lewis wrote a number of works on the difficulties confronting young girls and on the anomalies of the French marriage laws as affecting British subjects. She also wrote a life of her husband.

Her husband, Archbishop Lewis, was the leader in the movement for a national council of bishops, and the Lambeth Conference was established in 1867 after he had visited England to urge the carrying out of his idea.

NEWS IN BRIEF

ALBANY—The Rev. Theodore Hayden, rector of Trinity Church, Watervliet, after ten weeks in the Leonard Hospital, Troy, has returned home and hopes to resume his duties in a short time.

ATLANTA—An effort is being made throughout the diocese to complete the raising of the \$6,000 this diocese has assumed in the advance program of the Church by the appointment of committees in each parish and mission to visit each family and solicit contributions.—Easter seems to have broken many records this year in the size of the congregations and the amounts of the Easter offerings received. In All Saints' Church, Atlanta, over 1,700 people attended the three services, and many were turned away after chairs had been placed in the aisles and every available space taken. The Church of the Emmanuel, Athens, also had a splendid Easter, the church being packed with people at every service and the offering amounting to better than a thousand dollars. Christ Church, Macon, has the same sort of report to make and its congregation presented an offering of \$1,250.—St. Paul's Church, Macon, is welcoming a new rector, the Rev. John H. Morgan, who arrived Easter Monday from Charleston, S. C., to take over this parish which has been vacant since last summer.

CENTRAL NEW YORK—An Altar Book, Bible, and Prayer Book, all exquisitely bound in Oxford, England, were presented for the Lady chapel of Grace Church, Utica, by Miss Martina Brandegee in memory of her parents, the Rev. and Mrs. John J. Brandegee. Rededication of three windows originally placed in Old Trinity Church, Utica, took place on Easter Day. The windows were given as a memorial to Mrs. Horatio Seymour, and were made in Munich, Bavaria.—The annual meeting of the Woman's Auxiliary of the diocese will be held in St. Peter's Church, Auburn, on May 22d, preceded by the usual officers' meeting on May 21st.—The chancel of St. Paul's Church, Oxford, has been renovated, a new hardwood floor installed, and other changes made to widen the space.—A memorial window, the gift of Mrs. Frances Hastings Stewart, was dedicated in Trinity Church, Utica, on Easter by the Rt. Rev. Charles Fiske, D.D., Bishop of the diocese.—An eight-day mission is being conducted by Archdeacon Jaynes and the Rev. Harry B. Meyer in the Church of the Epiphany, Trumansburg.—Reports from the various churches of the diocese indicate a record-breaking attendance at the Easter services.—The Utica clerics attended a quiet day held in Grace Church,

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Utica, on March 9th, the conductor being the Rev. J. O. S. Huntington, O.H.C.—Trinity Memorial Church, Binghamton, has purchased a new rectory.—Recent gifts to St. Peter's Church, Auburn, include a red morocco Altar Book, six new sanctuary kneelers, chancel Prayer Books and Hymnals, and a Litany Book, all bound to match the Altar Book.—Zion Church, Rome, has a junior chapter of the Brotherhood of St. Andrew under the direction of L. Chauncey Lewan.—Bishop Fiske has appointed Mrs. Leland H. Palmer of Binghamton as educational secretary of the Woman's Auxiliary of the diocese.—The Rev. William M. V. Hoffman, Jr., S.S.J.E., conducted a preaching mission in Emmanuel Church, Elmira, recently.

CONNECTICUT—The Rt. Rev. Chauncey B. Brewster, D.D., retired Bishop of Connecticut, gave ample evidence of his perpetual youth and abundant vitality in spite of his well-nigh 83 years, when on a recent Sunday morning he confirmed a class of 211, including 11 received, presented to him by the Rev. Hamilton H. Kellogg at St. James' Church, Danbury; preached a vigorous sermon; and hurried on to confirm and preach again in mid-afternoon at St. Thomas' parish in the adjacent town of Bethel. The class at Danbury was noteworthy not only for its size, but for the fact that over 150 of its members were adults, almost half of whom were men.

ERIE—A large congregation, representative of all faiths, attended the union Three Hour service on Good Friday, conducted by the Rev. Kenneth R. Waldron of North Girard, assisted by the Rev. F. C. Timmins, pastor of the local Methodist Episcopal Church, and the Rev. A. B. Kendall, a retired minister of the Disciples of Christ. On Easter morning, in Grace Church, North Girard, the rector, the Rev. Kenneth R. Waldron, blessed a new lace festival altar frontal, which was used for the first time at this service. It is the work of Mrs. George K. Clements of North Girard, who gave it in memory of her father, the late Joseph MacNemar.

ERIE—All the offerings from Palm Sunday to Easter Day, inclusive, taken in the Church of the Ascension, Bradford, have been given to the city unemployment fund.—The candle-light ceremony was used at an admission service for the Girls' Friendly Society at St. James' Memorial Church, Titusville, on Passion Sunday, March 22d, at 5 P.M., conducted by the rector, the Rev. Albert Broadhurst.

EUROPEAN CHURCHES—The Very Rev. F. W. Beckman, D.D., of the American Pro-Cathedral Church of the Holy Trinity, Paris, and D. D. Davis, Ph.D., of Geneva, were elected deputies to General Convention at the convocation of the American Churches in Europe on September 3d. Alternates are the Rev. Everett P. Smith, D.D., of Geneva, and Edward R. Sumner of Paris.

LOS ANGELES—The social service commission of the diocese held a unique meeting on April 10th when twelve members, including the Suffragan Bishop, gathered at the Los Angeles county jail for a luncheon conference with the sheriff, the jailer, and other officials and a tour of inspection of the jail. This jail is the largest of its kind in the country, housing 1,800 prisoners. Occupying the four top floors of the hall of justice there is an entire lack of yard space which creates a serious problem. Otherwise, however, the conditions were found very satisfactory. St. John's Church, Los Angeles, is in the midst of a campaign to raise an endowment of a half million dollars. A representative of the Church Life Insurance Corporation is conducting the campaign. Advance gifts totaling \$100,000 have already been reported.—Mrs. Harper Sibley of Rochester, N. Y., president of the national executive board of the Woman's Auxiliary, was the speaker at the monthly meeting of the diocesan Woman's Auxiliary at the Cathedral on April 14th.—A parish house, adapted to the needs of a growing parish, has recently been added to the equipment of St. Luke's, Burbank.

MARYLAND—The Rev. B. H. Reinheimer, new executive secretary of the Field Department of the National Council, was the speaker at the April meeting of the Maryland clergies. Maryland is planning to have a complete and diocesan-wide Every Member Canvass in the fall and the Rev. Mr. Reinheimer spoke to the clergy and laid the foundation for the canvass. Before the meeting of the clergies he met with the committee in charge.

MILWAUKEE—Tribute was paid on Wednesday, April 15th, by the parish of St. John's Church, Portage, to Mrs. Josephine Shackell, who for fifty years has played the organ in that church. At the annual supper and meeting of the parish, the Rev. Daniel Corrigan, rector, presented Mrs. Shackell with a

beautiful bouquet of roses, and \$25.00 in gold, on behalf of the communicants of the church.

MILWAUKEE—At the first Vespers on Easter Even at Holy Innocents' Church, Racine, Wis., the Easter memorial gifts blessed included a new morocco-bound American Missal, a paschal candlestick, a censor, new altar lace frontal, and table covers.

MONTANA—St. Peter's Church, Helena, was the recipient of a gift of a beautiful Missal for the altar and new Prayer Book and Hymnal to match for the use of the rector. These were blessed at one of the early services on Easter Day, and were given by a member of the last Confirmation class.

NEWARK—At the evening service on Sunday, April 12th, at the First Presbyterian Church, Stanhope, the choir of St. John's Church, Dover, sang.—On April 14th, at the parish supper of St. James' Church, Hackettstown, the principal address was made by the Rev. Frederick O. Musser of Easton, Pa.—The renovation of an old barn by painting, the daily inspection of buildings and the care and personal supervision of property are some of the things that are and have been accomplished at Bonnie Brae Farm for Boys, Millington, by the boys themselves.—The activities of the Girls' Friendly Society in the diocese have been many and varied. A moving picture exhibit was given by the Canadian National Railroad for the branch of the society at Trinity Cathedral, Newark, which also had a talk on India by an Indian, Matthew Cherevathur. Stereopticon views illustrated the lecture. The librarian of the Morristown Library gave a talk on the most recent books before the branch at St. Peter's Church, in that city. There have been guest speakers on the same topic at meetings of the branch at St. Agnes' Church, East Orange. This branch also sponsored a supper and entertainment in Newark.—In accordance with provisions in the wills of friends, over \$13,000 has been received this past year by the Hospital of St. Barnabas, Newark. The amount includes \$10,000 from the estate of Emily Morgan Lillie; \$2,046.44 from that of the late Mayor Thomas L. Raymond; and \$1,000 from that of Dr. Edwin Staelin.—With Mrs. Clarence Morgenstern for its president and Miss Helen Gimson for secretary, a junior chapter of the Daughters of the King has been formed at St. Luke's Church, Phillipsburg.—A very commendable action was recently performed by the rector, wardens, and vestry of St. Peter's Church, Clifton. The church having been designated as the residuary heir of the estate of Mrs. Mary E. Trevett, the discovery was made that an aged brother and two other relatives in straitened circumstances had not been provided for. A portion of the estate was therefore made over to them. The parish, it is believed, will receive \$6,000.—The new executive secretary of the social service department of the diocese will be the Rev. George W. Dawson, rector of the Church of the Holy Trinity, West Orange, who will assume his new position about May 1st.

NORTH CAROLINA—The executive council of the diocese met at Greensboro on April 8th. It was a busy meeting, as many items of missionary work and missionary property had to be considered. The shortage of funds still continues, and a further cut in expenses seems to be necessary. Where the cut will have to be made was left to the diocesan convention to decide. An important change in administration was in the decision to recommend to the convention the abolishment of the office of forward movement treasurer, and in future to have one treasurer only to care for all diocesan funds. The diocesan commission on evangelism also met, and appointed committees to arrange, for a retreat for the diocesan clergy some time in the fall, and for a special teaching mission on the divine commission in Lent, 1932.

NORTH CAROLINA—The forty-ninth annual meeting of the Woman's Auxiliary of the diocese was held at St. Timothy's Church, Wilson, April 14th to 16th. Fifty-four branches were represented, with about one hundred and fifty delegates. Bishop Darst of East Carolina and Bishop Gilman of Hankow gave the chief addresses. Reports were made on many phases of the diocesan work. Special interest was shown in the progress of the advance work, and in the college work in the state.

PITTSBURGH—The Rev. Dr. Edgar Jones, rector of St. Thomas' Church, Oakmont, was the guest preacher at the morning service of Trinity Cathedral, Pittsburgh, April 12th.—A service in which the Church schools of St. John's, Donora, St. Paul's, Monongahela City, Trinity, Monessen, St. Mary's, Charleroi, and Christ Church, Brownsville, joined was held on the afternoon of Sunday, April 12th, in Christ Church, Brownsville. A Lenten banner award offered to the Church school having the largest

per capita mite box offering was won by Christ Church, Brownsville. The Rev. William Oliver Johnson, rector of St. Paul's, Monongahela, gave the address.—Over 4,000 people attended the Three Hour service of Trinity Cathedral, Pittsburgh, on Good Friday. The Rev. L. Herdman Harris, III, rector of St. Luke's Church, Pittsburgh, and Miss Mary Grace Rugh, Bolivar, were united in marriage at Trinity Cathedral, Monday, April 13th, by Bishop Mann of the diocese.

QUINCY—The Rev. Robert Y. Barber, rector of Grace Church, Galesburg, has been appointed by the Bishop to serve as student pastor at Knox College, Galesburg, Monmouth College, Monmouth, Western Normal School, Macomb, and as overseer of student work in all schools in the diocese.—The money for the advance work project, a new parish hall at Las Vegas, Nev., has been raised.—Christ Church, Moline, has recently been presented with a new American Missal, a red pulpit fall, Passiontide veils, new cassocks and cottas, an *Agnus Dei* banner, a red manipule, and a white pulpit fall, all these the gifts of parishioners.—On the feast of the Annunciation, in Christ Church, Rushville, the Rev. Herbert A. Burgess announced that it was exactly twenty-five years since he preached his first sermon in the diocese.

UTAH—The Easter services throughout Utah were exceptionally well attended this year. At St. Mark's Cathedral in Salt Lake City the day opened with a choral celebration at 6:45 A.M., Bishop Moulton celebrating. At 8 A.M. the dean was celebrant, and at 11 A.M. a choral celebration with the dean as celebrant. At this service the Cathedral was crowded to capacity, and according to the records this was the best attended service on Easter Day in the history of St. Mark's. At 4 P.M. the annual Easter service of the Church school and presentation of the Lenten offering was held. At St. Paul's Church similar services were held and exceptionally large congregations at all the services were recorded. At St. John's Mission, in addition to the Easter service and celebration of the Holy Communion, there was dedicated a beautiful altar desk, the gift of the congregation in memory of Mrs. Paylene K. Weeks, who died last July. At St. Peter's Chapel there was a celebration of the Holy Communion, and evening service. At the latter the sermon was preached by the Very Rev. Henry A. Post, dean of St. Mark's Cathedral.—At the Church of the Good Shepherd, Ogden, the church was crowded to the doors and additional seating accommodations had to be put into service to care for the large congregation.—The quarterly meeting of the Woman's Auxiliary of the district is to be held on April 20th at St. Mary's Church, Provo.

WEST MISSOURI—After ten years of service as diocesan secretary and treasurer of the Girls' Friendly Society in West Missouri, Miss M. Louise Howard has retired from that office. Miss Howard was largely instrumental in the organization of the Girls' Friendly in West Missouri in 1922 and has served as its secretary and treasurer continuously ever since.

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